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HEAVENLY ARCANA

VOL. III

Notch Edition

OF

SWEDENBORG'S WORKS

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THE HEAVENLY ARCANA DISCLOSED

WHICH ARE IN THE SACRED SCRIPTURE OR WORD OF THE LORD

HERE, THOSE WHICH ARE IN

GENESIS

TOGETHER WITH

WONDERFUL THINGS SEEN IN THE *WORLD OF SPIRITS* AND THE *HEAVEN OF ANGELS*

BY

EMANUEL SWEDENBORG

First published in Latin, London, 1749–50

Notch Edition

VOL. III

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MATTHEW VI. 33.

Seek ye first the Kingdom of God and His Justice, and all things shall be added unto you.

VOLUMES III., IV., and V. OF THE ROTCH EDITION

TREAT OF

"THE LORD'S HUMAN, HOW IT WAS MADE DIVINE."
(n. 3245.)

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NOTE: The marginal figures in this edition indicate the subdivisions of the paragraphs arranged for the "Concordance to the Theological Writings of Emanuel Swedenborg by the Rev. John Faulkner Potts."

GENESIS.

CHAPTER TWELFTH.

PERCEPTION OF SPIRITS AND OF ANGELS; ALSO SPHERES IN THE OTHER LIFE.

1383. AMONG the wonderful things in the other life are perceptions, of which there are two kinds. One, that of angels, consists in perceiving what is true and good, and what is from the Lord and what from themselves; and also in perceiving the source and quality of their thoughts, words, and actions, when these proceed from themselves. The other kind is common to all, to angels in the highest perfection, and to spirits according to their respective qualities, and consists in knowing what another is as soon as he comes near.

1384. As regards the first kind of perception, which is that of angels, by which they perceive what is true and good, also what is from the Lord and what from self; also the source and quality of their thoughts, words, and actions, when they proceed from themselves—it has been granted me to converse with sons of the Most Ancient Church concerning their perception. They said that of themselves they neither think nor can think anything, nor of themselves will anything; but that in all things whatsoever which they think and will, they perceive what comes

from the Lord and what from other sources; and they perceive not only how much is from the Lord and how much as from themselves, but also, when it is as from themselves, they perceive whence it is, or from what angels, and likewise the quality of the angels and what their thoughts are, distinguishing every difference; thus they perceive what their influx is, and numberless other particulars. Perceptions of this kind exist in much variety. With celestial angels, who are in love to the Lord, there is perception of good, and from this, of all things of truth; and as from good they perceive truth, they do not admit conversation, still less reasoning, about truth; but they say that it is so, or is not so. Spiritual angels however, who likewise have perception, though not such as the celestial have, talk about truth and good; but still they perceive them, though with a difference; for there are innumerable varieties of this perception, the varieties having reference to perception whether a thing is from the will of the Lord, or from leniency, or from permission; and these are very distinct one from another.

1385. There are spirits who belong to the province of the skin, especially the scarfskin, who wish to reason about everything—having no perception of what is good and true; and indeed the more they reason, the less do they perceive, placing wisdom in reasoning—and this, that they may seem to be wise. They were told that it is of angelic wisdom to perceive whether a thing is good and true, without reasoning; but they have no apprehension that such perception can be given. They are those who in the life of the body had confused truth and good by things scientific and philosophical, thence seeming to themselves more learned than others, though they had not previously adopted any principles of truth from the Word; consequently they have less common sense.

1386. So long as spirits are of the opinion that they are under their own guidance and think from themselves, and

have knowledge, understanding, and wisdom from themselves, they cannot have perception, but believe it to be all a fable.

1387. I have several times conversed about perception with those in the other life who, while they lived in the world, regarded themselves as able to penetrate and understand all things; saying that angels perceive that they think and speak, will and act from the Lord. But still they could not conceive what perception is, thinking that if all things thus flowed in, they would be deprived of all life; as they would think nothing from themselves, or from what is their own, in which they placed life; and that it would then be another, and not themselves, who thought; and thus that they would be organs without life. But it was told them that between having perception and not having it, the difference of life is like that between light and darkness; and that men find that they then first live when they receive such perception; for they then live from the Lord, having what is their own also, which is given them with every happiness and enjoyment. It was also shown them by varied experience how the case is with perception, and they acknowledged at the time that it can be given; but after waiting a little while, they again did not know, doubted, and denied. From this it might be manifest how hard it is for man to comprehend what perception is.

1388. The second kind of perception, as was said, is what is common to all, in the highest perfection to angels, and to spirits according to their quality. It consists in knowing what another is as soon as he comes near, even if he says nothing. He manifests himself forthwith by a certain wonderful influx. It is known of a good spirit, not only of what goodness he is, but also of what faith; and when he speaks, this is known from every word. Of an evil spirit it is known of what evil he is and of what unbelief; and when he speaks, this is known from every word, and so manifestly that there can be no mistake. Something

similar appears with men, who likewise can sometimes know from another's gesture, looks, or speech, what he is thinking, though what he says testifies otherwise; and this knowledge is natural to man, deriving the origin of its being such, from the nature of spirits, and thus from the spirit of the man himself and its communication with the world of spirits. This communicative perception has its beginning in this, that the Lord wills that all things good may be communicable and that all may be affected by mutual love and so be happy. Hence such perception reigns universally also among spirits.

1389. Souls that have come into the other life have wondered that there is such communication of another's thoughts, and that they knew immediately not only of what disposition another was, but of what faith. But they were told that the spirit receives much more excellent faculties when it has been separated from the body. In the life of the body the objects of the senses flow in, and also fantasies from those things which thence inhere in the memory; besides anxieties for the future, various lusts excited by external things, cares for food, clothing, place of abode, children, and other things, of which they take no thought in the other life; wherefore on the removal of these obstacles and hindrances, together with the corporeal parts that are of gross sensation, they cannot but be in a more perfect state. The same faculties remain, but much more perfect, clearer, and more free; especially with those who have lived in charity and faith in the Lord, and in innocence. Their faculties are immensely elevated above those which they had in the body, at last even to the angelic faculties of the third heaven.

1390. Nor is there a communication of another's affections and thoughts only, but also of his knowledge, to such an extent that one spirit thinks he has known what another knows, although he had no knowledge of such things before. Thus there is a communication of all the other's

knowledge. Some spirits retain what is thus communicated, and some do not.

1391. Communications are made both by conversation with one another, and by ideas together with representations; for the ideas of the thought of spirits are representative at the same time, and by this means all things are set forth in great fulness. They can represent more by a single idea than they can express by a thousand words. But the angels perceive what is within, in the idea, what the affection is, what the origin of the affection, what its end; besides other things that are interior.

1392. The enjoyments and happiness in the other life are constantly communicated from one to many by a real transmission that is wonderful, by which they are affected as well as by the communications above described; and these communications are effected without any loss to him who communicates. It has also been given me thus to communicate enjoyments to others by transmissions. From this it may be manifest what is the happiness of those who love the neighbor more than themselves, and who desire nothing more than to transfer their happiness to others. This has its origin from the Lord, Who thus communicates happiness to the angels. The communications of happiness are such continual transmissions; but without reflection that they are from such an active origin, and from determination as it were open and voluntary.

1393. Communications are also wonderfully effected by removals, the nature of which cannot be perceived by man. Sad and troublesome things are removed in an instant, and so things that give enjoyment and happiness are presented without impediments; for when these have been removed, angels flow in and communicate their joys.

1394. It is because there is such perception that one can know in an instant what another is as to love and faith, that they are conjoined into societies according to agreement in feeling, and are dissociated according to disa-

greement; and this so exquisitely that there is not the smallest difference which does not dissociate or consociate. Hence the societies in the heavens are so distinct that nothing can be conceived more so; and this according to all the differences of love to the Lord and of faith in Him, which cannot be numbered. Hence is the form of heaven, which is such as to represent one man; and this form is continually perfected.

1395. As regards this kind of perception, it has been given me to know many things from experience; but to relate them all would take too much space. I have many times heard when the deceitful have been speaking; and have perceived not only that there was deceit, but also what the deceit was, and what wickedness was in it. An image of the deceit is, as it were, in every tone of the voice. So also it has been perceived whether the deceit belonged to him who was speaking, or to others who spoke through him. The case is similar with those who are in hatred; what the hatred is, is at once perceived, and more things that are in it than a man can in any wise be induced to believe. When the persons against whom they have had the hatred are presented before them, there is a sad state of things, for whatever they thought and plotted against them stands forth to view.

1396. A certain spirit who wished to arrogate to himself merit for his acts and his teaching, while he lived in the world, went away to the right and came to those who were not of such a character, that he might be associated with them, saying that he was nothing and that he wished to serve them; but immediately at his first coming, and indeed while he was far away, they perceived what he was; and they instantly replied that he was not what he professed to be, but that he wished to be great, and that he thus could not be in concord with them, who were small. Being ashamed at this, he withdrew, wondering that they knew him so far away.

1397. Because perceptions are so exquisite, evil spirits cannot come near to a sphere, or to any society, where there are good spirits who are in mutual love. At their first approach they begin to be distressed, complaining and lamenting. A certain one who was evil, from boldness and self-confidence pushed himself into a certain society which is at the very threshold of heaven; but from the moment of his entrance he was scarcely able to breathe, and became sensible of a cadaverous stench from himself, and therefore fell back.

1398. There were many spirits about me who were not good. An angel came, and I saw that the spirits could not endure his presence; for, as he came nearer, they fell back more and more. I wondered at this, but it was given me to know that the spirits could not stay in the sphere which he had with him. From this, and also from other experience, it was made evident that one angel can put to flight myriads of evil spirits, for they do not endure the sphere of mutual love. And yet it was perceived that the sphere of the angel had been tempered by the company of others; if it had not been tempered, they would all have been dispersed. It is also evident from this, what perception there is in the other life; and how those who are there are consociated, and how dissociated, according to perceptions.

1399. Every spirit has communication with the inner and the inmost heaven, though he is wholly ignorant of it, and without this communication he could not live. What he is inwardly is known by the angels who are in his interiors, and through them he is also governed by the Lord. Thus there are communications of his interiors in heaven, as there are of his exteriors in the world of spirits. By the interior communications he is disposed to use, to which he is led, beyond what he knows. So also with man: he likewise communicates with heaven by means of angels, though of this he is wholly ignorant; for otherwise he

could not live. The things which flow in therefrom into his thoughts, are only ultimate effects. Thence is all his life, and thence all the endeavors of his life are governed.

1400. A continuation respecting perceptions and the spheres arising from them, may be seen at the end of this chapter.

CHAPTER XII.

1. And Jehovah said unto Abram, Get thee out of thy land, and from thy nativity, and from thy father's house, to the land which I will cause thee to see.

2. And I will make thee into a great nation; and I will bless thee, and will make thy name great; and thou shalt be a blessing.

3. And I will bless them that bless thee, and will curse him that curseth thee; and in thee shall all the families of the ground be blessed.

4. And Abram went as Jehovah spake unto him; and Lot went with him. And Abram was a son of five years and seventy years, when he departed out of Haran.

5. And Abram took Sarai his wife, and Lot his brother's son, and all their substance which they had gotten, and the soul * which they had gained in Haran; and they went forth to go into the land of Canaan. And they came into the land of Canaan.

6. And Abram passed through the land, unto the place of Shechem, unto the oak-grove of Moreh. And the Canaanite was then in the land.

7. And Jehovah was seen of Abram, and said, To thy seed will I give this land. And there he built an altar to Jehovah, Who was seen of him.

8. And he removed from thence unto the mountain on

* Or, living thing.

the east of Bethel, and spread his tent; having Bethel toward the sea, and Ai on the east. And there he built an altar to Jehovah, and called on the name of Jehovah.

9. And Abram journeyed, going and journeying, toward the south.

10. And there was a famine in the land. And Abram went down into Egypt to sojourn there; because the famine was grievous in the land.

11. And it came to pass, when he drew nigh to come into Egypt, that he said unto Sarai his wife, Behold, now, I know that thou art a woman beautiful to look upon:

12. And it will come to pass, when the Egyptians shall have seen thee, that they will say, This is his wife: and they will kill me, and will make thee to live.

13. Say, I pray, thou art my sister; that it may be well with me for thy sake, and that my soul may live because of thee.

14. And it came to pass, when Abram came into Egypt, that the Egyptians saw the woman, that she was very beautiful.

15. And the princes of Pharaoh saw her, and praised her to Pharaoh; and the woman was taken to Pharaoh's house.

16. And he did well unto Abram for her sake. And he had flock and herd, and he-asses and men-servants, and maids and she-asses, and camels.

17. And Jehovah smote Pharaoh with great plagues, and his house, because of Sarai, Abram's wife.

18. And Pharaoh called Abram, and said, What is this that thou has done unto me? Why didst thou not tell me that she was thy wife?

19. Why saidst thou, She is my sister? and I might have taken her to me for a woman. And now, behold thy wife; take her, and go.

20. And Pharaoh commanded the men concerning him; and they sent him away, and his wife, and all that he had.

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1401. True histories begin here, all of which are representative and each word significative. The things related in this chapter concerning Abram represent the Lord's state from earliest childhood up to youth. Because the Lord was born as another man, He advanced likewise from an obscure state to one more clear. Haran is the first state, which was obscure; Shechem is the second; the oak-grove of Moreh is the third; the mountain which had Bethel toward the sea and Ai on the east is the fourth; thence toward the south into Egypt is the fifth.

1402. The things told of Abram's sojourn in Egypt represent and signify the Lord's first instruction. Abram is the Lord; Sarai as a wife is truth to be adjoined to the celestial, Sarai as a sister is intellectual truth; Egypt is knowledge. The progress from outward knowledges even to celestial truths is described; this was according to Divine order, that the Lord's Human Essence might be conjoined to His Divine Essence, and at the same time become Jehovah.

INTERNAL SENSE.

1403. From the first chapter of Genesis thus far, or rather to the mention of Eber, the stories have been not true history, but composed history, signifying in their internal sense celestial and spiritual things. But in this chapter and in those which follow, the stories are not composed, but true histories; and these in like manner signify celestial and spiritual things, in the internal sense; as may be evident to any one from this alone, that it is the Word of the Lord.

1404. In these narratives, which are historically true, all the things that are told and the words, every one of them,

have in the internal sense an entirely different signification from that which they bear in the sense of the letter; but the historical occurrences themselves are representative. Abram, who is first treated of, represents in general the Lord, and in particular the celestial man; Isaac, who is afterwards treated of, in like manner represents in general the Lord, and in particular the spiritual man; Jacob likewise in general represents the Lord, and in particular the natural man. Thus they represent the things which are of the Lord, of His kingdom, and of the church.

1405. But the internal sense, as has already been clearly shown, is of such nature that all things and every single thing are to be understood in a sense abstracted from the letter, just as if the letter were not; for in the internal sense is the soul and life of the Word, which does not become manifest unless the sense of the letter, as it were, vanishes. Thus do angels perceive the Word, from the Lord, when it is read by man.

1406. What the historical events in this chapter represent, is evident from the Contents that have been premised; what is signified by the things said and by the words, may be evident from what follows, where they are explained.

1407. Verse 1. *And Jehovah said unto Abram, Get thee out of thy land, and from thy nativity, and from thy father's house, to the land which I will cause thee to see.* These and the things which follow occurred historically, as they are written; but the historic facts are representative and each word is significative. By Abram in the internal sense is meant the Lord, as has been said before. By "Jehovah said unto Abram" is signified the very first observation of the mind. "Get thee out of thy land" signifies corporeal and worldly things, from which He was to recede; "and from thy nativity" signifies the more external, corporeal, and worldly things; "and from thy father's house" signifies the more internal things of a like sort;

"to the land which I will cause thee to see" signifies the things spiritual and celestial which were to be presented to view.

1408. These and the things which follow occurred historically as they are written; but the histories are representative and all the words significative. The case is the same with all the histories of the Word, not only those in the books of Moses, but also those in the books of Joshua, the Judges, Samuel, and the Kings. In all these nothing is apparent but mere history; but although it is history in the sense of the letter, still in the internal sense are arcana of heaven which lie stored there, and which can never be seen so long as the mind, with the eye, is confined to the histories; nor are they revealed until the mind is removed from the sense of the letter. The Word of the Lord is like a body in which is a living soul. The things belonging to the soul do not appear while the mind is so fixed in corporeal things that it scarcely believes that there is a soul, still less that it will live after death; but as soon as the mind withdraws from corporeal things, those which are of the soul and life are manifest. This is the reason, not only that corporeal things are to die before man can be born anew, or be regenerated, but also that the body is to die so that he may come into heaven and see heavenly
2 things. So it is with the Word of the Lord: its corporeal things are those which are of the sense of the letter, and when the mind is kept in them, the internal things are not seen at all; but when the former are, as it were, dead, then first the latter are presented to view. But still the things of the sense of the letter are similar to those which are with man while in the body, that is, to external knowledges in the memory which are from the things of sense, and are common vessels containing things interior or internal. It may be known from this that the vessels are one thing, and the essentials contained in the vessels another. The vessels are natural; the essentials contained in the vessels

are spiritual and celestial. So likewise the histories of the Word and the particular expressions in the Word are common, natural, and indeed material vessels, in which are things spiritual and celestial; and these in no wise come into view except by the internal sense. This may be evi- 3
dent to every one from the mere fact that many things in the Word are said according to appearances, and indeed according to the fallacies of the senses, as, that the Lord is angry, that He punishes, curses, kills, and many other such things; when, nevertheless, in the internal sense they are quite the contrary; namely, that the Lord is in no wise angry and punishes, still less does He curse and kill. And yet, to those who from simplicity of heart believe the Word as they apprehend it in the letter, no harm is done while they live in charity. The reason is that the Word teaches nothing else than that every one should live in charity with his neighbor, and love the Lord above all things. They who do this have in themselves the internals; and so with them the fallacies taken from the sense of the letter are easily dispersed.

1409. That the historic events are representative, but all the words significative, may be evident from what has already been said and shown concerning representatives and significatives (n. 665, 920, 1361); nevertheless, since representatives begin here, it is well to give briefly a further explanation of the subject. The Most Ancient Church, which was celestial, looked upon all terrestrial and worldly, and also corporeal things, which were in any wise objects of the senses, as really dead; but as things in the world, one and all, set forth some idea of the Lord's kingdom, consequently of things celestial and spiritual, when they saw them or perceived them by any sense, they thought not of them, but of the celestial and spiritual things; indeed they thought not from the worldly things, but by means of them; and thus with them things that were dead became living. The things thus signified were collected 2

from their lips by their posterity and were formed by them into doctrinals, which were the Word of the Ancient Church, after the flood. With the Ancient Church these were significative; for through them they learned internal things, and from them they thought of spiritual and celestial things. But when this knowledge began to perish, so that they did not know that such things were signified, and began to regard the terrestrial and worldly things as holy and to worship them, with no thought of their signification, the same things were then made representative. Thus arose the Representative Church, which had its beginning in Abram and was afterwards instituted with the posterity of Jacob. From this it may be known that representatives had their rise from the significatives of the Ancient Church, and these from the celestial ideas of the Most Ancient
3 Church. The nature of representatives may be manifest from the histories of the Word, in which all the acts of the fathers, Abram, Isaac, and Jacob, and afterwards those of Moses, and of the judges and kings of Judah and Israel, were nothing but representatives. Abram in the Word, as has been said, represents the Lord; and because he represents the Lord, he represents also the celestial man; Isaac likewise represents the Lord, and thence the spiritual man; Jacob in like manner represents the Lord, and thence the
4 natural man corresponding to the spiritual. But with representatives the character of the person is not considered at all, but the thing which he represents; for all the kings of Judah and of Israel, of whatever character, represented the Lord's kingly function; and all the priests, of whatever character, represented His priestly function. Thus the evil as well as the good could represent the Lord, and the celestial and spiritual things of His kingdom; for, as was said and shown above, the representatives were altogether separated from the person. Hence then it is that all the histories of the Word are representative; and because they are representative, it follows that all the words

of the Word are significative, that is, that they have a different signification in the internal sense from that which they bear in the sense of the letter.

1410. *Jehovah said unto Abram.* That this signifies the very first observation of the mind, is for this reason. The history is here representative, and the words themselves are significative. Such was the style in the Ancient Church that when anything was true, they said "Jehovah said," or, "Jehovah spake," which signified that it was so; as has been shown above. But after significatives were turned into representatives, then Jehovah or the Lord did actually speak with men; and when it is then said that Jehovah said, or, Jehovah spake with any one, it signifies the same as before; for the Lord's words in the real histories involve the same as His words in the composed histories. There is only this difference, that the latter are composed to be like true history, and the former are not so composed, but real. Wherefore that "Jehovah said unto Abram" signifies nothing but the first observation of the mind; as when in the Ancient Church one was brought by conscience, or by some other dictate, or by their Word, to observe that a thing was so, it was then said in like manner that Jehovah said.

1411. *Get thee out of thy land.** That this signifies corporeal and worldly things, from which He was to recede, is evident from the signification of land, which is variable, adapting itself to the person or thing of which it is predicated — as in the first chapter of Genesis, where likewise land, or earth, signifies the external man (see also n. 82, 620, 636, 913). That it here signifies corporeal and worldly things, is because these are of the external man. A land, in the proper sense, is the land, region, or kingdom itself; it also is the inhabitant thereof; also the people itself and the nation itself, in the land. Thus the word

* *Terra:* which means both "land" and "earth."

land not only signifies in a broad sense the people or the nation, but also in a limited sense the inhabitant. When the word land is used with reference to the inhabitant, its signification is then in accordance with the thing concerning which it is used. It is here used respecting corporeal and worldly things; for the land of his nativity, out of which Abram was to go, was idolatrous. In the historical sense, therefore, the meaning here is that Abram should go out from that land; but in the representative sense, that He should recede from the things which are of the external man; that is, that external things should not resist, or bring in disturbance; and because this is concerning the Lord, it signifies that His externals should agree with His internals.

1412. [*And from thy nativity, and from thy father's house.*] That "from thy nativity" signifies the more external corporeal and worldly things, and that "from thy father's house" signifies such things more internal, may be evident from the signification of nativity and from the signification of a father's house. There are with man corporeal and worldly things more external and more internal. The more external are those which are proper to the body, as pleasures and the things of sense; the more internal are affections and things of knowledge. These are what are signified by nativity and a father's house. That these are their significations may be confirmed by many passages of the Word, but as it is evident from the series, and from looking at the things in the internal sense, there is no need of delaying in order to confirm them.

1413. *To the land which I will cause thee to see.* That this signifies the spiritual and celestial things which would be presented to view, is evident from the signification of land (n. 662, 1066), and here indeed of the land of Canaan, by which the Lord's kingdom is represented, as may be evident from many other passages in the Word. The land of Canaan is therefore called the Holy Land, and

also the heavenly Canaan. And because it represented the Lord's kingdom, it also represented and signified the celestial and spiritual things which belong to His kingdom; here, those which belong to the Lord Himself.

1414. Because the Lord is now treated of, more arcana are here contained than can ever be thought and declared. For here, in the internal sense, is meant the Lord's first state, when born; which state, because most deeply hidden, cannot well be set forth to the comprehension; only that He was as another man, except that He was conceived of Jehovah; but still that He was born of a virgin mother, and by birth derived infirmities from the virgin mother like those of man in general. These infirmities are corporeal, and it is said of them in this verse that He should recede from them, in order that celestial and spiritual things might be presented for Him to see. There are two hereditary natures connate in man, one from the father, the other from the mother. The Lord's inheritance from the Father was the Divine, but His inheritance from the mother was the infirm human nature. This infirm nature which a man derives hereditarily from his mother, is something corporeal that is dispersed when he is being regenerated, while what a man derives from his father remains forever; but the Lord's inheritance from Jehovah, as was said, was the Divine. Another arcanum is, that the Lord's Human also was made Divine. In Him alone there was a correspondence of all the things of the body with the Divine — a most perfect correspondence, or infinitely perfect. There was hence a union of what was corporeal with what was celestial Divine, and of what was sensual with what was spiritual Divine. He is thus Perfect Man and the Only Man.

1415. Verse 2. *And I will make thee into a great nation; and I will bless thee, and will make thy name great; and thou shalt be a blessing.* "I will make thee into a great nation" signifies His kingdom in the heavens

and on the earth; it is said a great nation from things celestial and good; "and I will bless thee" signifies the fructification of celestial things and the multiplication of spiritual; "and will make thy name great" signifies glory; "and thou shalt be a blessing" signifies that from the Lord are all things whatsoever.

1416. *I will make thee into a great nation.* That this signifies His kingdom in the heavens and on the earth, may be evident from the signification of a nation, as in the internal sense the celestial of love and the good therefrom, thus all in the universe in whom is the celestial of love and of charity; and because the Lord is here treated of in the internal sense, all the celestial and all the good therefrom, is meant; thus His kingdom, which is with those who are in love and charity. In the highest sense the Lord is Himself the great nation, because He is the celestial itself, and good itself; for all the good of love and of charity is from Him alone. Therefore the Lord is His kingdom itself; that is, He is the all in all of His kingdom; as is also acknowledged by all the angels in heaven. Hence now it is evident that "I will make thee into a great nation" signifies the Lord's kingdom in the heavens and
2 on the earth. That a nation in the internal sense, where the Lord and the celestial things of love are treated of, signifies the Lord and all celestial things, may also be evident from the things which were adduced above concerning the signification of a nation and of nations (n. 1258, 1259). This may also be further confirmed by the following passages: concerning Abraham it is said, *Neither shall thy name any more be called Abram, and thy name shall be Abraham, for the father of a multitude of nations have I made thee* (Gen. xvii. 5). The letter *h* in Abraham was taken from the name Jehovah, on account of his representation of Jehovah or the Lord. In like manner it is said of Sarai, *Thou shalt not call her name Sarai, but Sarah shall her name be. And I will bless her, and also give thee a son*

of her; thus I will bless her, and she shall become nations; kings of peoples shall be of her (Gen. xvii. 15, 16); where nations stand for the celestial things of love, and kings of peoples for the spiritual things of faith therefrom, which belong to the Lord alone. It is likewise said of Jacob, 3
Thy name shall not be called any more Jacob, but Israel shall be thy name, and He called his name Israel: and God said . . . I am God the thunderer; increase and multiply; a nation and an assemblage of nations shall be made from thee, and kings shall go forth out of thy loins (Gen. xxxv. 10, 11); where Israel stands for the Lord, and that He Himself is Israel in the supreme sense, is well known to some; and when He is Israel, it is plain that a nation and an assemblage of nations and kings out of His loins, are the celestial and the spiritual things of love, and therefore all who are in the celestial and the spiritual things of love. Of Ishmael, Abram's son by Hagar, it is said, *The son of the handmaid I will make him into a nation, because he is thy seed* (Gen. xxi. 13, 18). What is represented by Ishmael will be seen in its place; the seed of Abram is love itself, and from this the term nation is used for the generation of Ishmael. That a nation signifies the celes- 4
tial things of love, is evident in Moses: *If hearing ye shall have heard My voice, and shall have kept My covenant, ye shall also be a possession unto Me out of all peoples, . . . and ye shall be unto Me a kingdom of priests and a holy nation* (Exod. xix. 5, 6); where a kingdom of priests, which is the Lord's kingdom in the heavens and on the earth, so named from the celestial things of love, is manifestly called a holy nation; but the Lord's kingdom from His kingly function was named from the spiritual things of love, and is called a holy people; and for this reason kings out of the loins, in the passage given above, are spiritual things. In Jeremiah: *If these statutes have departed from before Me, saith Jehovah, the seed of Israel also shall cease, that it be not a nation before Me forever*

(xxxi. 36). The seed of Israel stands for the celestial of charity; and when this ceases, there is no longer a nation
5 before the Lord. In Isaiah: *The people that walk in darkness have seen a great light. . . . Thou hast multiplied the nation* (ix. 2, 3). This is said of the church of the nations specifically; but in general of all who are in ignorance and live in charity; these are a nation, because they are of the Lord's kingdom. In David: *That I may see the good of Thy chosen; that I may be glad in the gladness of Thy nation, that I may glory in Thine inheritance* (Ps. cvi. 5). Here nation plainly stands for the Lord's kingdom. Nation had its signification of the celestial of love and the good therefrom, from the conception of the men of the Most Ancient Church, who being distinguished into households, families, and nations,* had such a conception of the Lord's kingdom, and consequently of the celestial itself: from this conception arose the signification, and from this the representation.

1417. That it is said "a great nation" from things celestial and good, is evident from what has just been said and shown, and also from what was said above (n. 1259). Hence it may be known what the church of the nations in the proper sense is.

1418. *And I will bless thee.* That this signifies the fructification of celestial things and the multiplication of spiritual things, may be evident from the signification of blessing, in the Word, which will be shown presently.

1419. *And I will make thy name great.* That this signifies glory, may be evident without explanation. In the external sense by making a name, and by glory, something worldly is signified; but in the internal sense, something celestial. This celestial is not, to strive to be greatest, but to be least, by serving all; as the Lord Himself said in

* *Gentes;* used for nations, anciently tribes; and also for nations outside the church, or gentiles.

Matthew: *Not so shall it be among you; but whosoever would become great among you must be your minister; and whosoever would be first among you must be your servant: even as the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many* (xx. 26–28; Mark x. 44, 45). It is the celestial of love, not to wish to be one's own, but to belong to all; so that he wishes to give all the things which are his own to others: in this the essence of celestial love consists. The Lord, because He is love itself, or the essence and life of the love of all in the heavens, wishes to give to the human race all things that are His; which is signified by His saying that the Son of Man came to give His life a ransom for many. From this it is evident that name and glory in the internal sense are altogether different from what they are in the external sense. In heaven, therefore, all are rejected who desire to become great and the greatest; because it is contrary to the essence and the life of heavenly love, which are from the Lord. Hence also it is that nothing is more contrary to heavenly love than the love of self. On these points some things from experience may be seen above (n. 450, 452, 952).

1420. *And thou shalt be a blessing.* That this signifies that each and everything is from the Lord, may be evident from the signification of a blessing. Blessing is predicated of all good things; in the external sense, of corporeal, worldly, and natural good things; in the internal sense, of spiritual and celestial good things. To be a blessing is to be the source of all good things, and the giver of all those good things; this can by no means be said of Abram, and hence it is plain that by Abram is represented the Lord, Who alone is a blessing. So too in what is said of Abraham hereafter, as: *Abraham shall surely become a great and numerous nation, and all the nations of the earth shall be blessed in him* (Gen. xviii. 18); of Isaac, *In thy seed shall all the nations of the earth be blessed*

(Gen. xxvi. 4); and of Jacob, *In thee and in thy seed shall the families of the earth be blessed* (Gen. xxviii. 14). That nations cannot be blessed and are not blessed in Abraham, Isaac, and Jacob, and in their seed, but in the Lord, may be evident to every one. This is clearly said in David: *His name shall endure for ever; before the sun shall the name of His Son endure; and all nations shall be blessed in Him* (Ps. lxxii. 17); where the Lord is spoken of. Again: *Thou shalt set Him for blessings for ever* (Ps. xxi. 6); which also is concerning the Lord. In Jeremiah: *The nations shall be blessed in Him, and in Him shall they glory* (iv. 2). From these passages it is now evident that a blessing signifies the Lord, and that when He is called a blessing, it signifies that from Him are all celestial and spiritual things, which alone are good; and because they alone are good, they alone are true; therefore as far as there are celestial and spiritual good things in natural, worldly, and corporeal things, so far these are good, and so far are blessed.

1421. Verse 3. *And I will bless them that bless thee, and will curse him that curseth thee; and in thee shall all the families of the ground be blessed.* "I will bless them that bless thee" signifies all happiness to those who acknowledge the Lord from the heart; "and will curse him that curseth thee" signifies unhappiness to those who do not acknowledge Him; "and in thee shall all the families of the ground be blessed" signifies that all things true and good are from the Lord.

1422. *I will bless them that bless thee.* That this signifies all happiness to those who acknowledge the Lord from the heart, may be evident from the signification of blessing, as involving all and each of the things that are from the Lord, as well those that are good as those that are true; thus celestial, spiritual, natural, worldly, and corporeal things; and because blessing embraces all these in a universal sense, it may be evident in each passage, from

the series, what is signified by blessing; for it has strict application to the things of which it is predicated. From this it is evident that "I will bless them that bless thee" signifies all happiness to those who acknowledge the Lord from the heart; for in the internal sense, as already said, the Lord is here treated of. To bless Jehovah, or the 2
Lord, was a customary form of speech, as may be evident from the Word; as in David: *Bless ye God in the congregations, the Lord from the fountain of Israel* (Ps. lxviii. 26). Again: *Sing to Jehovah, bless His name, proclaim His salvation from day to day* (Ps. xcvi. 2). In Daniel: *Then was the secret revealed . . . in a vision of the night. Therefore Daniel blessed the God of the heavens. . . . He said, Blessed be the name of God Himself for ever and ever, for wisdom and power are His* (ii. 19, 20). Of Zacharias and Simeon we also read that *they blessed God* (Luke i. 64; ii. 28). It is here plain that to bless the Lord is to sing to Him, to proclaim the good tidings of His salvation, to preach His wisdom and power, and thus to confess and acknowledge the Lord from the heart. They who do this cannot but be blessed by the Lord, that is, be gifted with those things which are of blessing, namely, with celestial, spiritual, natural, worldly, and corporeal good; these, when they follow each other in this order, are the good things in which is happiness. As to 3
bless Jehovah, or the Lord, and to be blessed by Jehovah, or the Lord, was a common form of speech, it was therefore common also to say "Blessed be Jehovah." As in David: *Blessed be Jehovah, because He hath heard the voice of my supplications* (Ps. xxviii. 6). Again: *Blessed be Jehovah, for He hath made His mercy wonderful to me* (Ps. xxxi. 21). Again: *Blessed be God, Who hath not turned away my prayers, nor His mercy from me* (Ps. lxvi. 20). Again: *Blessed be Jehovah God, the God of Israel, Who only doeth wondrous things; and blessed be His glorious name for ever, and let the whole earth be filled with*

His glory (Ps. lxxii. 18, 19). Again: *Blessed art Thou, O Jehovah; teach me Thy statutes* (Ps. cxix. 12.) Again: *Blessed be Jehovah, my Rock, That teacheth my hands . . .* (Ps. cxliv. 1). In Luke: *Zacharias, filled with the Holy Spirit, prophesied, saying, Blessed be . . . the God of Israel, for He hath visited and wrought deliverance for His people* (i. 67, 68).

1423. *And will curse him that curseth thee.* That this signifies the unhappiness of those who do not acknowledge the Lord, is evident from the signification of being cursed and of cursing, as being to turn one's self away from the Lord, as has been shown before (n. 245, 379), and consequently not to acknowledge Him; for they who do not acknowledge, turn themselves away. Thus cursing here involves all the things opposite to those involved in blessing.

1424. *And in thee shall all the families of the ground be blessed.* That this signifies that all good and truth are from the Lord, may be evident from the signification of blessing, which is treated of in this verse and the preceding; also from the signification of the families of the ground, as all good and truth; for families in the Word signify the same as nations and peoples, being predicated of both; and it is said, "families of the nations" and "families of the peoples." Nations, as has been shown, signify goods; and peoples, as has also been shown, signify truths (n. 1259); and therefore families signify goods and also truths (n. 1261). These are called "all the families of the ground," because all goods and truths are of the faith of love, which is of the church. That the church is signified by the ground, consequently the faith of the church, was shown above (n. 566).

1425. Verse 4. *And Abram went as Jehovah spake unto him; and Lot went with him. And Abram was a son of five years and seventy years when he departed out of Haran.* By Abram, as already said, is represented the Lord as to His Human Essence. "And Abram went as

Jehovah spake unto him" signifies His progress towards Divine things. "And Lot went with him" signifies the sensual; by Lot is represented the Lord as to His sensual and corporeal man. "And Abram was a son of five years and seventy years" signifies that as yet there was not very much of the Divine. "When he went forth out of Haran" signifies an obscure state of the Lord.

1426. That by Abram is represented the Lord as to His Human Essence, is evident from every thing that is said of Abram. Afterwards he represents the Lord not only as to His Human but as to His Divine Essence, and he is then called Abraham. The things that have so far been said, from the first verse, represent and signify the Lord's first observation that He was to put on celestial and thus Divine things. Here the progressions of His Human Essence to His Divine Essence begin.

1427. *And Abram went as Jehovah spake unto him.* That this signifies progress towards Divine things, is evident from what has just been said.

1428. *And Lot went with him.* That this signifies the sensual, and that by Lot is represented the Lord as to His sensual and corporeal man, may be evident from the representation of Lot in what follows, where it is said that he was separated from Abram and was saved by the angels; but afterwards, when he was separated, Lot put on another representation which, by the Divine mercy of the Lord, will be made known in what follows. That of a virgin mother the Lord was born as another man, and like another man had a sensual and corporeal nature, is evident. But He was not like another man in this, that His sensual and corporeal was afterwards united to celestial things and was made Divine. The Lord's sensual and corporeal itself, or what is the same, His sensual and corporeal man as it was in His state of boyhood — not as it became when united by means of celestial things to the Divine — is represented by Lot.

1429. *Abram was a son of five years and seventy years.* That this signifies that as yet there was not very much of the Divine, may be evident from the signification of the number five as but little, and of the number seventy as what is holy. That five denotes what is little was shown above (n. 649); also that seventy like seven signifies what is holy (n. 395, 433, 716, 881): here, because seventy is predicated of the Lord, it signifies the holy Divine. That the numbers of the years of Abram also signify other things in the internal sense, may be evident from what has been said and shown before concerning years and numbers (n. 482, 487, 493, 575, 647, 648, 755, 813); also from the fact that there is no little word or iota in the Word which has not an internal sense; and unless spiritual and celestial things were involved, it would not have been mentioned that Abram was then five years and seventy years old; neither would this have taken place at this precise age. This may also be evident from other numbers, both of years and of measures, found in the Word.

1430. *When he departed out of Haran.* That this signifies an obscure state of the Lord, like that of man's boyhood, may be evident from the signification of Haran in the preceding chapter, whither Terah first came with Abram, and where Terah the father of Abram died (chap. xi. 31, 32); and also from what follows, that Jacob went to Haran, where Laban dwelt (Gen. xxvii. 43; xxviii. 10; xxix. 4). Haran was a region where worship was external; and indeed, as regards Terah, Abram, and Laban, it was idolatrous; yet in the internal sense the same is not signified as in the external, but only an obscure state. The idea of idolatry does not remain, but is wiped away, in passing from the external sense to the internal, just as the idea of holy love arises from the mention of a mountain (see n. 795); in passing from the external sense to the internal, first the idea of a mountain perishes and there remains the idea of height, and by height is represented holiness. So in other cases.

1431. Verse 5. *And Abram took Sarai his wife, and Lot his brother's son, and all their substance which they had gotten, and the soul which they had gained in Haran: and they went forth to go into the land of Canaan. And they came into the land of Canaan.* "And Abram took Sarai his wife" signifies good to which truth has been adjoined; by Abram, as has been said, is meant the Lord; here, when He was a child; by Sarai a wife, is meant truth: "and Lot his brother's son" signifies sensual truth, thus the first which is received by a boy; "and all their substance which they had gotten" signifies all the things that are sensual truths; "and the soul which they had gained in Haran" signifies every living essential that could be given in that obscure state; "and they went forth to go into the land of Canaan" signifies that He thus advanced to the celestial things of love. "And they came into the land of Canaan" signifies that He attained to the celestial things of love.

1432. *And Abram took Sarai his wife.* That this signifies good to which truth has been adjoined, may be evident from that which is signified in the Word by a man and his wife (see above n. 915); thus by Sarai nothing else is here signified in the internal sense but truth. In all things whatsoever in man, there is a semblance of marriage; nor can there be a thing so small that this semblance is not in it; this is equally the case in the external man and everything belonging to it, and in the internal man and everything belonging to it. The reason is, that all things come into existence and continue to exist from the Lord, and from the unition of His Human Essence, as by marriage, with His Divine Essence; and from the conjunction or heavenly marriage of both with His kingdom in the heavens and on the earth. And here, when the truth adjoined to the Lord's good was to be represented, and this by historic facts concerning Abram, it could be represented in no other way than by a wife. That there is

a semblance of marriage in all things, may be seen above (n. 54, 55, 718, 747, 917).

1433. That by Abram is meant the Lord, here when He was a boy, and that by Sarai his wife is meant truth, is evident from what has been said already.

1434. *And Lot his brother's son.* That this signifies sensual truth, and thus the first which was received by the Lord when a boy, is evident from the signification of Lot, as the sensual — as stated in the explanation of the preceding verse — and from the signification of son, as truth (see n. 264, 489, 491, 533); also from the signification of brother, as the truth of faith (n. 367). Thus sensual truth is here signified by Lot, for in the internal sense no attention is given to the persons and words, but only to their signification. In heaven they do not know who Lot is, but the quality represented by him; nor do they know what a son is, but the spiritual state by which one is relatively as a son; nor do they know what a brother is, except from brotherhood such as is in heaven. As regards sensual truth, it is the first truth which is received; for in boyhood the judgment does not go higher. It is sensual truth to see all earthly and worldly things as created by God, and each and everything for a purpose, and in all things whatsoever a certain semblance of God's kingdom. This sensual truth is not received except with the celestial man; and because the Lord alone was a celestial man, these and similar sensual truths were received by Him in earliest boyhood; and so He was prepared for receiving celestial things.

1435. *And all the substance which they had gotten.* That this signifies all the things that are sensual truths, is evident from what has already been said. Every knowledge from which a man thinks, is called an acquisition.* Without an acquired knowledge of facts, a man cannot as a man have

* Or, substance gotten.

any idea of thought. The ideas of thought have their foundation in things impressed on the memory from the senses. Sensual knowledges, therefore, are the vessels of spiritual things; and affections that are from good pleasures of the body are the vessels of celestial things. All these are called the substance gotten, and indeed in Haran, by which is signified an obscure state, such as that of infancy up to boyhood.

1436. *And the soul which they had gained in Haran.* That this signifies every living essential that could be given in that obscure state, is evident from the signification of soul, as the living essential, and from the signification of Haran as an obscure state, as spoken of in the preceding verse. The soul in a proper sense signifies that which lives, in man, and thus his very life. That in man which lives is not the body, but the soul, and the body lives by the soul. The life itself of man, or the living part of him, is from celestial love; there cannot be anything living which does not derive its origin from this; therefore by soul here is signified the good which lives from celestial love, which good is the living essential itself. In the literal sense, by soul is here meant every man, and also every living beast, which they had procured for themselves; but in the internal sense nothing else is signified than the living essential.

1437. *And they went forth to go into the land of Canaan.* That this signifies that He thus advanced to the celestial things of love, is evident from the signification of the land of Canaan. That the land of Canaan represents the Lord's kingdom in the heavens and on earth, may be evident from many things in the Word. The reason of this is that the Representative Church was instituted there, in which all things represented the Lord, and the celestial and spiritual things of His kingdom. Not only were the rites representative, but everything connected with them, as well the persons who ministered, as the things by which they min-

istered, and also the places of ministration. Because the Representative Church was there, the land was called the Holy Land, although it was anything but holy, since it was inhabited by the idolatrous and profane. This then is the reason why by the land of Canaan, here and in what follows, the celestial things of love are signified; for the celestial things of love, and these alone, are in the Lord's kingdom and constitute His kingdom.

1438. *And they came into the land of Canaan.* That this signifies that He attained to the celestial things of love, is evident from what has just been said concerning the land of Canaan. Here the first state of the Lord's life* is described, that is, from birth up to boyhood; namely, that He attained to the celestial things of love. The celestial things of love are the very essentials; the rest come from them. With these He was first of all imbued; for from these as from their seed, were all things afterwards made fruitful. The seed itself in Him was celestial, because He was born of Jehovah; and therefore He was the only one who had this seed in Himself. All men whatsoever have no other seed than something filthy and infernal, in which and from which is their own nature; and this is from what is inherited from the father, as is known to every one; wherefore, unless they receive from the Lord a new seed and a new nature, that is, a new will and a new understanding, they cannot be otherwise than devoted to hell; from which all men, spirits, and angels, are drawn forth and continually withheld by the Lord.

1439. Verse 6. *And Abram passed through the land, unto the place of Shechem, unto the oak-grove of Moreh. And the Canaanite was then in the land.* "Abram passed through the land, unto the place of Shechem" signifies the Lord's second state, when the celestial things of love became apparent to Him, which are signified by "Shechem";

* *Primum vita Domini*, probably for *primum vitæ Domini*.

"unto the oak-grove of Moreh" signifies the third state, namely, the first perception, which is the oak-grove of Moreh. "And the Canaanite was then in the land" signifies the evil hereditary nature from the mother, in His external man.

1440. *Abram passed through the land, unto the place of Shechem.* That this signifies the Lord's second state, when the celestial things of love became apparent to Him, may be evident from what precedes and from the order of all these events — from what precedes, that He advanced to the celestial things of love and attained to them, which is signified by their going forth to go into the land of Canaan, and by their coming into the land of Canaan; and from the order of the events, that after He advanced to celestial things and attained to them, they then became apparent to Him. In celestial things is the very light of the soul, because the Divine itself, that is, Jehovah Himself, is in them; and as the Lord was to conjoin the Human Essence to the Divine Essence, when He attained to celestial things it could not be otherwise than that Jehovah appeared to Him.

1441. That these things are signified by Shechem may also be evident from this, that Shechem is the first station as it were in the land of Canaan, in journeying from Syria, or from Haran; and as the celestial things of love are signified by the land of Canaan, it is evident that their first appearing is signified by Shechem. When Jacob returned from Haran into the land of Canaan, he likewise came to Shechem, as may be evident from the following passage: *Jacob journeyed to Succoth, and built him a house, and made booths for his cattle; therefore he called the name of the place Succoth. And Jacob came to Shalem, a city of Shechem, which is in the land of Canaan, when he came from Padan-aram, and encamped before the city. . . . And he erected there an altar* (Gen. xxxiii. 17–20); where also by Shechem is signified the first state of light. In David:

God hath spoken in His holiness, I will exult, I will divide Shechem, and will mete out the valley of Succoth: Gilead is Mine, and Manasseh is Mine: Ephraim also is the strength of My head, Judah is My lawgiver. Moab is My wash-pot, upon Edom will I cast My shoe, over Philistia will I sound in triumph (Ps. lx. 6–8; cviii. 7–9); where the signification of Shechem is similar. That names signify nothing else than real things, and so also Shechem, may be seen plainly from these prophetic sayings of David; otherwise they would be little but an accumulation of names. That Shechem was made a city of refuge (Josh. xx. 7), and also a city of the priests (Josh. xxi. 21), and that a covenant was made there (Josh. xxiv. 1, 25), involve also what is similar.

1442. *Unto the oak-grove of Moreh.* That this signifies the first perception, is also plain from the order. As soon as Jehovah appeared to the Lord in His celestial things, it is evident that He attained perception; all perception is from celestial things. What perception is, has been told and shown before (n. 104, 202, 371, 483, 495, 503, 521, 536, 865). Every one when he comes to celestial things, receives perception from the Lord. They who have become celestial men, as those of the Most Ancient Church, all received perception, as was shown above (n. 125, 597, 607, 784, 895). They who become spiritual men, that is, who receive charity from the Lord, have something analogous to perception, or a dictate of conscience, more or less clear, according as they are in the celestial things of charity. The celestial things of charity have this nature; for in them alone the Lord is present, and in them He appears to man. How much more was it so with the Lord, Who from infancy advanced to Jehovah and was conjoined and united to Him, so that they were One.

1443. That the oak-grove of Moreh is the first perception, may be seen from this: there are with man things intellectual, things rational, and knowledges; his inmost

things are the intellectual, his interior things are the rational, and his exterior are the knowledges; these are called his spiritual things, which are in the order that has been given. The intellectual things of the celestial man are compared to a garden of trees of every kind; his rational things, to a forest of cedars and similar trees, such as were in Lebanon; but his knowledges are compared to oak-groves, and this from their intertwined branches, such as are those of the oak. By trees themselves are signified perceptions; as by the trees of the garden of Eden eastward, inmost perceptions, or those of intellectual things, as shown above (n. 99, 100, 103); by the trees of the forest of Lebanon, interior perceptions, or those of rational things; but by the trees of an oak-grove, exterior perceptions, or those of knowledge, which belong to the external man. Hence it is that the oak-grove of Moreh signifies the Lord's first perception; for He was yet a boy, and His spiritual things were not anything more interior. Besides, the oak-grove of Moreh was where the sons of Israel also first came when they passed over the Jordan and saw the land of Canaan, thus spoken of in Moses: *Thou shalt set the blessing upon mount Gerizim, and the curse upon mount Ebal. Are they not beyond Jordan, behind the way of the going down of the sun, in the land of the Canaanite that dwelleth in the plain over against Gilgal, beside the oak-groves of Moreh* (Deut. xi. 29, 30); by which also the first of perception is signified, for the entrance of the sons of Israel represents the entrance of the faithful into the Lord's kingdom.

1444. *And the Canaanite was then in the land.* That this signifies the evil inheritance from the mother, in His external man, may be evident from what has been already said respecting what was inherited by the Lord; for He was born as another man, and inherited evils from the mother, against which He fought and which He overcame. It is well known that the Lord underwent and endured the

most grievous temptations, which by the Divine mercy of the Lord will be spoken of in what follows; temptations so great that He fought alone and by His own power against the whole of hell. No one can undergo temptation unless evil adheres to him; he who has no evil cannot have the
2 least temptation; evil is what the infernal spirits excite. In the Lord there was not any evil that was actual, or His own, as there is in all men, but there was hereditary evil from the mother, which is here called the Canaanite then in the land. Concerning this, see what was said above, at verse 1 (n. 1414), namely, that there are two hereditary natures connate in man, one from the father, the other from the mother; that which is from the father remains for ever, but that which is from the mother is dispersed by the Lord while the man is being regenerated. The Lord's hereditary nature from His Father, however, was the Divine. His inheritance from the mother was evil, which is treated of here, and by which He underwent temptations (see Mark 1. 12, 13; Matt. iv. 1; Luke iv. 1, 2). But, as already said, He had no evil that was actual, or His own, nor had He any hereditary evil from the mother after He overcame hell by temptations; on which account it is here said that there was *at that time*, that is, that "the Canaanite
3 was *then* in the land." The Canaanites were those who dwelt by the sea and by the border of the Jordan, as is evident in Moses. The spies on their return said, *We came unto the land whither thou sentest us, and surely it floweth with milk and honey, and this is the fruit of it. Howbeit, the people that dwelleth in the land is strong, and the cities are fenced, very great; and moreover we saw the children of Anak there; Amalek dwelleth in the south; and the Hittite and the Jebusite and the Amorite dwell in the mountains; and the Canaanite dwelleth by the sea, and along by the border of Jordan* (Num. xiii. 27–29). That the Canaanites dwelt by the sea and by the border of the Jordan, signified evil thence in the external man, such as is the

hereditary nature from the mother; for the sea and the Jordan were boundaries. That such evil is signified by 4
the Canaanite is also evident in Zechariah: *In that day there shall be no more a Canaanite in the house of Jehovah Zebaoth* (xiv. 21); where the Lord's kingdom is treated of, and it is signified that the Lord will conquer the evil meant by the Canaanite and will expel it from His kingdom. All kinds of evils are signified by the idolatrous nations in the land of Canaan, among which were the Canaanites (see Gen. xv. 18, 19, 21; Exod. iii. 8, 17; xxiii. 23, 28; xxxiii. 2; xxxiv. 11; Deut. vii. 1; xx. 17; Josh. iii. 10; xxiv. 11; Judges iii. 5). What evil is signified by each nation in particular will, by the Divine mercy of the Lord, be told elsewhere.

1445. Verse 7. *And Jehovah was seen of Abram, and said, To thy seed will I give this land. And there he built an altar to Jehovah, Who was seen of him.* "Jehovah was seen of Abram" signifies that Jehovah appeared to the Lord when still a boy; "and said, To thy seed will I give this land" signifies that celestial things should be given to those who should have faith in Him; "And there he built an altar to Jehovah, Who was seen of him" signifies the first worship of His Father from the celestial of love.

1446. *Jehovah was seen of Abram.* That this signifies that Jehovah appeared to the Lord when still a boy, is evident from the things that precede; also from the very representation of the Lord by Abram; and also from the order — that He attained to celestial things, and soon afterwards to perception; from which it follows in order, that Jehovah was seen.

1447. *And said, To thy seed will I give this land.* That this signifies that celestial things should be given to those who should have faith in Him, is evident from the signification of seed and from the signification of land. That seed signifies faith in the Lord, was shown above (n. 255, 256); and that land signifies celestial things was also

shown above, at verse 1 of this chapter (and also n. 620, 636, 662, 1066). In the sense of the letter, by the seed of Abram is meant his posterity from Jacob, and by land the land of Canaan itself, which would be given to them for a possession, so that they might represent the celestial and spiritual things of the Lord's kingdom and church, and that the Representative Church might be instituted with them; and because the Lord was to be born there; but in the internal sense nothing else is signified by seed than faith in the Lord, and by land nothing else than celestial things. And thus the meaning here is, that celestial things should be given to those who should have faith in Him. What is meant by having faith in the Lord, has been shown repeatedly.

1448. *And there he built an altar to Jehovah Who was seen of him.* That this signifies the first worship of His Father from the celestial of love, is evident from the signification of an altar, as the principal representative of worship (n. 921).

1449. Verse 8. *And he removed from thence unto the mountain on the east of Bethel, and spread his tent; having Bethel toward the sea, and Ai on the east. And there he built an altar to Jehovah, and called on the name of Jehovah.* "He removed from thence unto the mountain on the east of Bethel" signifies the Lord's fourth state when a boy, namely, the progression of the celestial things of love, signified by being transferred to a mountain on the east of Bethel; "and spread his tent" signifies the holy things of faith; "having Bethel toward the sea, and Ai on the east" signifies that His state was still obscure. "And there he built an altar to Jehovah" signifies the external worship of His Father from that state; "and called on the name of Jehovah" signifies the internal worship of His Father from that state.

1450. *And he removed from thence unto the mountain on the east of Bethel.* That this signifies the Lord's fourth

state when a boy, may be evident from what precedes and from what follows, and so also from the order itself. The order was that the Lord should first of all be imbued from infancy with the celestial things of love. The celestial things of love are love to Jehovah and love to the neighbor, and innocence itself in them. From them, as from the veriest fountains of life, flow other things, one and all; for all other things are only derivations. These celestial things are insinuated into man chiefly in his state of infancy up to boyhood, and indeed without his knowing about them; for they flow in from the Lord and affect him before he knows what love is and what affection is; as may be evident from the state of infants, and then from the state of early boyhood. These things in man are the remains which have been spoken of several times; and which are insinuated by the Lord and stored up for use in after life (concerning which see n. 468, 530, 560, 561, 660, 661). The Lord, because He was born as another man, was also introduced according to order into celestial things, and indeed by degrees from infancy to boyhood, and afterwards into knowledge. How it was with Him as to knowledge, is described in this verse, and is represented in what follows by Abraham's sojourn in Egypt.

1451. That to be removed to the mountain on the east of Bethel signifies the progression of the celestial things of love, may be evident from the signification of mountain, as the celestial, as shown above (n. 795, 796); and from the signification of the east, as Jehovah Himself as to love; for He is the East itself, as was also shown above (n. 101, and elsewhere); also from the signification of Bethel, as the knowledge of celestial things. Celestial things are insinuated into man both without knowledge and with it; without knowledge from infancy up to boyhood, as said just above; but with knowledge from boyhood onward to adult age. And as the Lord was to advance in the knowledge of celestial things, which is signified by

Bethel, it is here said that Abram passed over thence to a mountain on the east of Bethel.

1452. *And spread his tent.* That the holy things of faith are here signified may be evident from the signification of tent, as the holy of love, and consequently the holy of faith from love, as shown above (n. 414). That he spread his tent there signifies that this was now beginning.

1453. *Having Bethel toward the sea, and Ai on the east,* signifies that His state was still obscure, that is, as to the knowledge of celestial and spiritual things; for it is one thing to be in celestial things, and another to be in the knowledge of celestial things. Infants and children are in celestial things more than adults, because they are in love towards their parents and in mutual love, as also in innocence; but adults are in the knowledge of celestial things more than infants and children, while very many of them are not in the things themselves. Before man is instructed in the things of love and faith, he is in an obscure state, that is, in regard to knowledge; which state is here described by having Bethel toward the sea, that is on the west, and Ai on the east. By Bethel, as was said, is signified the knowledge of celestial things; but by Ai the knowledge of worldly things. The knowledge of celestial things is said to be on the west when it is in obscurity, for the west in the Word signifies what is obscure; and the knowledge of worldly things is said to be on the east when it is in clearness, for the east, in distinction from the west, is clearness. That the west and the east have this signification needs no proof, for it is obvious to every one without confirmation. And that Bethel signifies the knowledge of celestial things, may be evident from other passages where Bethel is named in the Word; as in the next chapter, where it is said that Abram *went on his journeys from the south even to Bethel, unto the place where his tent was in the beginning, between Bethel and Ai, unto the place of the altar which he made there* (chap. xiii. 3, 4). "On his

journeys from the south to Bethel" here signifies progress into the light of knowledge, on which account it is not here said that Bethel was on the west and Ai on the east. Jacob when he saw the ladder, said, *This is none other but the House of God, and this is the gate of heaven. . . . And he called the name of that place, Bethel* (Gen. xxviii. 17, 19); where the knowledge of celestial things is in like manner signified by Bethel; for man is a Bethel, that is a House of God, and also a gate of heaven, when he is in the celestial things of knowledge. When one is being regenerated, he is introduced by knowledge of spiritual and celestial things; but when he has been regenerated, he has then been introduced, and is in the celestial and spiritual things of the knowledge. Afterwards, *God said unto Jacob, Arise, go up to Bethel, and dwell there; make there an altar to God Who appeared unto thee* (Gen. xxxv. 1, 6, 7): here, likewise, knowledge is signified by Bethel. That the 3
ark of Jehovah was in Bethel, and that the sons of Israel came thither and inquired of Jehovah (Judges xx. 18, 26, 27; 1 Sam. vii. 16; x. 3) signify similar things; also that the king of Assyria sent one of the priests whom he brought thither from Samaria, who dwelt in Bethel, and taught them how they should fear Jehovah (2 Kings xvii. 27, 28). In Amos: *Amaziah said unto Amos, O thou seer, go flee thee away into the land of Judah, and there eat bread, and there shalt thou prophesy; but prophesy not again any more at Bethel, for this is the king's sanctuary, and this is the house of the kingdom* (vii. 12, 13). After Jeroboam pro- 4
faned Bethel (1 Kings xii. 32; xiii. 1–8; 2 Kings xxiii. 15) it had an opposite representation (see Hos. x. 15; Amos iii. 14, 15; iv. 5–7). But that Ai signifies the knowledge of worldly things, may also be confirmed from the historical and the prophetical parts of the Word (see Josh. vii. 2; viii. 1–28; Jer. xlix. 3, 4).

1454. *And he built an altar to Jehovah.* That this signifies the external worship of His Father from that state, is

evident from the signification of an altar, as the principal representative of worship (n. 921).

1455. *And called on the name of Jehovah.* That this signifies the internal worship of His Father from that state, is evident from the signification of calling on the name of Jehovah (n. 440). That it is external worship to build an altar to Jehovah, and internal to call on the name of Jehovah, may be evident to every one.

1456. Verse 9. *And Abram journeyed, going and journeying toward the south.* "And Abram journeyed, going and journeying" signifies further progress; "toward the south" signifies into what is good and true, and thus into a state of light as to the interiors.

1457. *And Abram journeyed, going and journeying.* That this signifies further progress may be evident from the signification of going and journeying. With the ancients, travels, journeys, and sojournings, signified nothing else; hence also in the internal sense they signify nothing else in the Word. Here commence the Lord's advancements into knowledges. That the Lord was also instructed as another man, may be seen in Luke: *The child grew and became strong in spirit, and was in the deserts till the day of His appearing to Israel* (i. 80). Again: *The Child grew and became strong in spirit, becoming full of wisdom, and grace . . . was upon Him* (ii. 40). Again: Joseph and the mother of Jesus *after three days found Him in the temple, sitting in the midst of the doctors, both hearing them and asking them questions; and all that heard Him were amazed at His understanding and answers. Seeing Him they wondered: . . . but He said unto them, How is it that ye sought Me? Knew ye not that I must be in the things which are My Father's* (ii. 46–49)? That He was then twelve years old, is told in verse 42, of the same chapter. Again: *Then Jesus advanced in wisdom and in age, and in grace with God and man* (ii. 52).

1458. That "toward the south" signifies unto what is

good and true, and thus into a state of light as to the interiors, is evident from the signification of the south. That the south signifies a state of light, is from the fact that there are neither quarters nor times in the other life, but states which are signified by quarters and times. The states of intellectual things are as the states of the times of the day and the year, and also as the states of the quarters. The states of the day are those of evening, night, morning, and noon; the states of the year are those of autumn, winter, spring, and summer; and the states of the quarters are those of the sun, in its relation to the west, the north, the east and the south. Similar to these are the states of intellectual things. And what is wonderful, in heaven those are in light who are in a state of wisdom and intelligence, altogether according to their state; and those are in the greatest light who are in a state of the highest wisdom and intelligence; but the wisdom there is that of love and charity, and the intelligence is that of faith in the Lord. That there is light in the other life, to which the light of the world can scarcely be compared, is evident to me from much experience; concerning which, by the Divine mercy of the Lord, more will be said hereafter; and because there is such a correspondence between light and intellectual things in heaven, therefore in the Word, in this and in other passages, nothing else is signified in the internal sense by the south. The south here signifies the intelligence which is procured by knowledges. The knowledges are celestial and spiritual truths, which are so many radiations of light in heaven, and they are also set forth and made visible by the light, as has been said before. As the Lord was now to be imbued with knowledges, in order that as to the Human Essence also He might become the very Light of heaven, it is here said that Abram journeyed, going and journeying toward the south. That this is the signification of the south, may be 2
evident from similar passages in the Word, as in Isaiah:

I will say to the north, Give up; and to the south, Keep not back: bring My sons from far, and My daughters from the end of the earth (xliii. 6). The north here stands for those who are in ignorance, the south for those in knowledges; sons for true things, and daughters for good things. Again: *If thou draw out thy soul to the hungry, and satisfy the afflicted soul, then shall thy light rise in the darkness, and thy thick-darkness be as the south** (lviii. 10). To draw out the soul to the hungry and to satisfy the afflicted soul, stand for the good things of charity in general; the light rising in the darkness means that they shall have the intelligence of truth, and the thick-darkness as the south means that they shall have the wisdom of good; the south, from its heat, signifies good, and from
3 its light, signifies truth. In Ezekiel: *In the visions of God brought He me into the land of Israel, and set me upon a very high mountain, whereon was as it were the building of a city on the south* (xl. 2). This is concerning the New Jerusalem, or the Lord's kingdom, which, because it is in the light of wisdom and intelligence, is on the south. In David: Jehovah *shall bring out thy justice as the light, and thy judgment as the south* (Ps. xxxvii. 6). Again: *Thou shalt not be afraid for the terror of the night, for the arrow that flieth by day, for the pestilence that walketh in the thick-darkness, for the destruction that wasteth in the south* (Ps. xci. 5, 6). Not to fear for the destruction that wasteth in the south, means not to be afraid because of the damnation which comes upon those who are in knowledges and pervert them. In Ezekiel: *Son of Man, set thy face toward the south, and drop* [*thy word*] *to the south, and prophesy to the forest of the field of the south, and say to the forest of the south, . . . all faces from the south to the north shall be burned thereby* (xx. 46, 47). The forest of the south stands for those who are in the light of truths

* *Meridies*, the Latin word for south, means also noonday. The Hebrew word that occurs in this passage has both meanings.

and who extinguish it, and thus for those of this character within the church. In Daniel: *Out of one of them there* 4
went forth a little horn, and it grew exceedingly toward the south, and toward the east, and toward the glorious [*land*]*; and it grew even to the host of the heavens* (viii. 9, 10)*;* meaning those that fight against things good and true. In Jeremiah: *Give glory to Jehovah your God, before He maketh it grow dark, and before your feet stumble upon the mountains of twilight; and ye look for light, and He turn it into the shadow of death, He shall make it thick-darkness . . . the cities of the south shall be shut, and there is none to open* (xiii. 16, 19). The cities of the south stand for knowledges of truth and good. In Obadiah: *The captivity of Jerusalem which is in Sepharad shall inherit the cities of the south* (verse 20). The cities of the south stand in like manner for [the knowledges of] truths and goods; hence for the very truths and goods of which they are the heirs: the Lord's kingdom is here treated of. That 5
Abram's journeying, going and journeying toward the south signifies, as was said, the Lord's progress into what is good and true, and thus into a state of light as to the interiors, may be understood from this: knowledges are what open the way for seeing celestial and spiritual things; by knowledges the way is opened for the internal man to the external, in which are receiving vessels, as many as are the knowledges of good and truth; into these knowledges, as into their vessels, do celestial things flow.

1459. Verse 10. *And there was a famine in the land. And Abram went down into Egypt to sojourn there; because the famine was grievous in the land.* "There was a famine in the land" signifies the want of knowledges as yet in the Lord when a boy. "And Abram went down into Egypt to sojourn" signifies instruction in knowledges from the Word; Egypt is the science of knowledges;*

* Nearly equivalent to "the memory of knowledges," or "the learning of knowledges," which expression will be used in what follows. See n. 9394, and D. P., n. 326.

"to sojourn" is to be instructed; "because the famine was grievous in the land" signifies much want in His external man.

1460. *There was a famine in the land.* That this signifies the want of knowledges as yet in the Lord when a boy, is evident from what has been said already. Knowledges in a man, in his childhood, never come from the interior, but from the objects of the senses, especially from hearing. For, as was said, there are in the external man receiving vessels, called the things of the memory. These vessels are formed by knowledges, as may be known to every one, the internal flowing in and helping; consequently knowledges are learned and implanted in the memory, according to the influx of the internal man. So also with the Lord when a boy; for He was born as another man and instructed as another man, but the interiors with Him were celestial, which adapted the vessels for the reception of knowledges, and so that the knowledges would afterwards become vessels to receive the Divine. The interiors with Him were Divine, from Jehovah His Father; the exteriors were human, from Mary His mother. Hence it may be evident that with the Lord, equally as with other men, there was in His external man, in boyhood, a want
2 of knowledge. That famine signifies a want of knowledge, is evident from other portions of the Word, as in Isaiah: *They regard not the work of Jehovah, and they see not the doing of His hands. Therefore My people go into captivity for lack of knowledge, and their glory are men of famine, and their multitude are parched with thirst* (v. 12, 13). Men of famine stand for the want of knowledge of celestial things; the multitude parched with thirst, for the want of knowledge of spiritual things. In Jeremiah: *They have lied against Jehovah, and have said, It is not He; neither shall evil come upon us; neither shall we see sword nor famine; and the prophets shall become wind, and the word is not in them* (v. 12, 13). Sword and famine stand

for the deprivation of knowledge of truth and of good; the prophets are those who teach, in whom the Word is not. That to be consumed by the sword and famine is to be deprived of knowledge of truth and of good, and that vastation is denoted, by the sword as to spiritual things, and by famine as to celestial things, is evident in many places in the Word, as Jer. xiv. 13–16, 18; Lam. iv. 9; and elsewhere. So too in Ezekiel: *And I will increase famine* 3 *upon you, and will break your staff of bread; and I will send upon you famine, and the evil beast; and they shall bereave thee, . . . and I will bring the sword upon thee* (v. 16, 17). Famine stands for the deprivation of knowledge of celestial things, or of knowledge of good; whence are falsities and evils. In David: *And He called for a famine upon the land, He brake the whole staff of bread* (Ps. cv. 16). To break the staff of bread signifies to be deprived of heavenly nourishment; for the life of good spirits and angels is sustained by no other food than the knowledge of good and truth, and by good and truth themselves: from this is the signification of famine and of bread, in the internal sense. Again: *He hath satisfied the longing soul, and the hungry soul He hath filled with good* (cvii. 9); meaning those who desire knowledge. In Jeremiah: *Lift up thy hands . . . for the soul of thy young children, who faint for hunger at the head of every street* (Lam. ii. 19). Hunger stands for the lack of knowledge; the streets for truths. In Ezekiel: *They shall dwell confidently, and none to make afraid.** *And I will raise up for them a plant for a name, and they shall be no more consumed with famine in the land* (xxxiv. 28, 29); meaning that they shall no longer be made destitute of knowledge of good and truth. In John: *They shall hunger no* 4 *more, neither thirst any more* (Apoc. vii. 16). This is said

* The Latin here is *benefaciens*, "doing good"; probably a typographical error. See Apoc. Exp. n. 388, 650, where we find *terrefaciens*, "making afraid."

concerning the Lord's kingdom, where is an abundance of all celestial knowledge and good, which is not to hunger, and of spiritual knowledge and truth, which is not to thirst. The Lord said likewise, in John: *I am the Bread of life; he that cometh to Me shall never hunger, and he that believeth on Me shall never thirst* (vi. 35). And in Luke: *Blessed are ye that hunger now, for ye shall be filled* (vi. 21). And again: *The hungry hath He filled with good things* (i. 53); where heavenly good things are meant, and the knowledge of them. That famine signifies the want of knowledge, is plainly said in Amos: *Behold, the days are coming, . . . that I will send a famine upon the land; not a famine of bread, nor a thirst for water, but of hearing the words of Jehovah* (viii. 11, 12).

1461. *And Abram went down into Egypt to sojourn.* That this signifies instruction in knowledges from the Word, is evident from the signification of Egypt, and from the signification of sojourning. That Egypt signifies the learning of knowledges and that sojourning signifies to be instructed, will be seen in what now follows. That the Lord was instructed in boyhood as another man, is evident from the passages in Luke that were adduced in the explanation of verse 9 (n. 1457); also from what was said just above concerning the external man, which cannot be reduced to correspondence and agreement with the internal except by means of knowledges. The external man is corporeal and sensual; nor does it receive anything celestial and spiritual unless knowledges are implanted in it, as in ground; celestial things can have in these their receiving vessels, but the knowledges must be from the Word. Knowledges from the Word are such that they are open from the Lord Himself; for the Word is itself from the Lord through heaven, and the Lord's life is in every single thing of the Word, although it does not so appear in the external form. Hence it may be evident that the Lord in boyhood was not willing to imbue Himself with any other knowledges than those of

the Word; and this was open to Him, as was said, from Jehovah Himself, His Father, with Whom He was to be united and become one; and this the more, because nothing is said in the Word which does not in its inmosts look to Him, and which did not first come from Him; for the Human Essence was only an additament to His Divine Essence which was from eternity.

1462. That Egypt is the learning of knowledges* with respect to the Lord, but learning in general with respect to all other men, may be evident from its signification in the Word, as already spoken of (especially in n. 1164, 1165). For in Egypt was the Ancient Church, as well as in many other places (n. 1238); and when this church was there, learning flourished there more than other things: hence by Egypt learning was signified. But after they wished by learning to enter into the mysteries of faith, and so to test from their own power whether Divine arcana were really so, Egypt became addicted to magic, and signified things of learning which pervert; whence come falsities, and evils from them, as is evident in Isaiah (xix. 11). That useful 2
learning is signified by Egypt, thus here the learning of knowledges, that may serve celestial and spiritual things as vessels, may be evident from the following passages in the Word—in Isaiah: *They have caused Egypt to go astray, the corner stone of the tribes* (xix. 13). Here it is called the corner stone of the tribes, as it should serve for a support to the things that are of faith, which are signified by the tribes. Again: *In that day there shall be five cities in the land of Egypt that speak the language of Canaan, and swear to Jehovah Zebaoth; each shall be called, The city of the sun. In that day there shall be an altar to Jehovah in the midst of the land of Egypt, and a pillar to Jehovah at the border thereof. And it shall be for a sign and for a witness nnto Jehovah Zebaoth in the land of Egypt; for*

* Knowledges from the Word: see n. 1461.

they shall cry unto Jehovah because of the oppressors, and He shall send them a Saviour and a Prince, and He shall deliver them; and Jehovah shall become known to Egypt, and the Egyptians shall know Jehovah in that day; and they shall offer sacrifice and minchah, and shall vow a vow to Jehovah, and shall perform it. And Jehovah shall smite Egypt in smiting and in healing; and they shall return unto Jehovah, and He shall be entreated of them, and shall heal them (xix. 18–22). Here Egypt is spoken of in a good sense, meaning those who are in outward knowledges, or in natural truths, which are the vessels of spiritual truths.
3 Again: *In that day there shall be a highway from Egypt to Assyria, and Assyria shall come into Egypt, and Egypt into Assyria; and the Egyptians shall serve Assyria. In that day shall Israel be the third with Egypt and with Assyria, a blessing in the midst of the earth, which Jehovah Zebaoth shall bless, saying, Blessed be Egypt, My people, and Assyria the work of My hands, and Israel Mine inheritance* (xix. 23–25). Here by Egypt is signified knowledge of natural truths, by Assyria, reason or rational things, by Israel, spiritual things, which succeed one another; wherefore it is said that "in that day there shall be a highway from Egypt to Assyria," and that "Israel shall be the third with Egypt
4 and with Assyria." In Ezekiel: *Fine linen with broidered work from Egypt was thy spreading, that it might be to thee for an ensign* (xxvii. 7); where Tyre is spoken of, by which is signified the possession of knowledges; fine linen with broidered work stands for the truths of learning, that serve; outward knowledges, because they are of the external man, ought to serve the internal man. Again: *Thus saith the Lord Jehovih; At the end of forty years will I gather Egypt from the peoples whither they have been scattered, and I will bring back the captivity of Egypt* (xxix. 13, 14); meaning the same that is said in many places concerning Judah and Israel, that they should be gathered from the peoples and brought back from captivity. In Zechariah:

And it shall be, that whoso of the families of the earth goeth not up unto Jerusalem to worship the King Jehovah Zebaoth, upon them there shall be no rain : and if the family of Egypt go not up and come not . . . (xiv. 17, 18). Here, too, Egypt is used in a good sense, and has a similar meaning. That learning or human wisdom is signified by 5
Egypt, may also be evident in Daniel, where acquired knowledges of celestial and spiritual things are called the hidden things of gold and silver, as also the desirable things of Egypt (xi. 43). And it is said of Solomon, that "his wisdom was multiplied above the wisdom of all the sons of the east, and above all the wisdom of the Egyptians" (1 Kings iv. 30). The house built by Solomon for 6
Pharaoh's daughter represented the same (1 Kings vii. 8, etc.). That the Lord was taken into Egypt when a child, signified the same that is here signified by Abram ; and also it took place that He might fulfil all the things which were represented concerning Him. The migration of Jacob and his sons into Egypt represented nothing else in the inmost sense than the Lord's first instruction in knowledges from the Word, as is also manifest from the following passages : it is said of the Lord in Matthew, *An angel of the Lord appeared to Joseph in a dream, saying, Arise, and take the young Child and His mother, and flee into Egypt, and be thou there until I tell thee. . . . And he arose and took the young Child and His mother by night, and departed into Egypt, and was there until the death of Herod; that it might be fulfilled which was spoken by . . . the prophet, saying, Out of Egypt did I call My son* (ii. 13–15, 19–21). Of this it is said in Hosea : *When Israel was a child then I loved him, and called My son out of Egypt* (xi. 1). Here it is evident that by the child Israel, the Lord is meant ; and that His instruction when a child is meant by the words, I called My son out of Egypt. Again in Hosea : 7
By a prophet the Lord made Israel to go up out of Egypt, and by a prophet was he kept (xii. 13, 14) ; where in like

manner the Lord is meant by Israel; by a prophet is signified one who teaches, and thus the teaching of knowledge. In David: *Turn us again, O God Zebaoth, and make Thy face to shine, and we shall be saved. Thou broughtest a vine out of Egypt, Thou didst drive out the nations and plantedst it* (Ps. lxxx. 7, 8); where also the Lord is spoken of, Who is called a vine out of Egypt in relation to the knowledges in which He was instructed.

1463. That to sojourn means to be instructed, is evident from the signification of sojourning in the Word, which is to be instructed; and this for the reason that sojourning and migration, or proceeding from place to place, is in heaven nothing but change of state, as was shown above (n. 1376, 1379); therefore, whenever travelling, sojourning, and passing from place to place, occur in the Word, nothing else is suggested to the angels than such change of state as they have. There are changes of state as well of the thoughts as of the affections; changes of the state of the thoughts are knowledges, and these are produced in the world of spirits by instructions; which also was a reason why the men of the Most Ancient Church, as they had communication with the angelic heaven, from sojourning had a perception only of instruction. And thus here, Abram's going down into Egypt to sojourn, signifies noth-
2 ing else than the instruction of the Lord. Similar, too, is the signification of Jacob and his sons' going down into Egypt; as in Isaiah: *Thus saith the Lord Jehovih, My people went down at the first into Egypt to sojourn there; and Assyria oppressed them without cause* (lii. 4); where Assyria stands for reasonings. Hence, also, they who were being instructed in the Jewish Church were called sojourners, sojourning in the midst of them, respecting whom it was commanded that they should be treated as the home-born (Exod. xii. 48, 49; Lev. xxiv. 22; Num. xv. 13–16, 26, 29; xix. 10). Of them it is thus written in Ezekiel: *So shall ye divide this land unto you according to the tribes of*

Israel. And it shall come to pass that ye shall divide it by lot, for an inheritance unto you and to the sojourners that sojourn among you. . . . And they shall be unto you as the home-born among the sons of Israel: with you shall they cast the lot for an inheritance among the tribes of Israel. And it shall come to pass that in what tribe the sojourner sojourneth, there shall ye give him his inheritance (xlvii. 21–23). This is concerning the New Jerusalem, or the Lord's kingdom; by the sojourners sojourning are meant those who suffer themselves to be instructed, and thus the Gentiles; that those are meant who are being instructed, is evident from its being said that in the tribe with which he has sojourned, there his inheritance should be given: tribes represent the things that are of faith. Sojourning 3
has also nearly the same signification as journeying and dwelling. By journeying are signified the arrangements and order of life, and by dwelling is signified to live (see above, n. 1293); on which account the land of Canaan is also called the land of the sojournings of Abraham, Isaac, and Jacob (Gen. xxviii. 4; xxxvi. 7; xxxvii. 1; Exod. vi. 4); and *Jacob said unto Pharaoh, The days of the years of my sojournings, . . . few and evil have been the days of the years of my life, and they have not attained unto the days of the years of the life of my fathers, in the days of their sojournings* (Gen. xlvii. 9); where sojourning stands for life and instructions.

1464. *Because the famine was grievous in the land.* That this signifies much want in His external man, is evident from the signification of famine, as given above in this verse. The arcana here contained are more than can be briefly told. The Lord had the power of learning, above every other man; but because, unlike other men, He was to be instructed in celestial things before He was instructed in spiritual things, this is here declared; also for the further reason that there was hereditary evil from the mother in His external man, against which He was to fight,

and which He was to overcome; also for other reasons innumerable.

1465. Verse 11. *And it came to pass, when he drew nigh to come into Egypt, that he said unto Sarai his wife, Behold, now, I know that thou art a woman beautiful to look upon.* "And it came to pass, when he drew nigh to come into Egypt" signifies when He began to learn; Egypt, as said before, means the learning of knowledges; "he said unto Sarai his wife" signifies that He so thought respecting the truths to which celestial things were adjoined; Sarai, as a wife, is the truth adjoined to the celestial things which were in the Lord; "Behold, now, I know that thou art a woman beautiful to look upon" signifies that truth from a celestial origin is enjoyable.

1466. *And it came to pass, when he drew nigh to come into Egypt.* That this signifies when He began to learn, is evident from the signification of Egypt, as the learning of knowledges; and when the expression to draw nigh is used with reference to this, it can mean nothing else.

1467. That Egypt is the learning of knowledges, is evident from what was said and shown concerning Egypt, under the preceding verse.

1468. *He said to Sarai his wife.* That this signifies that He so thought respecting the truths to which celestial things were adjoined, is evident from the signification of Sarai when she is called a wife. A wife, in the internal sense of the Word, signifies nothing else than truth conjoined to good; for the conjunction of truth with good is no other than marriage. When a husband is mentioned in the Word, the husband then signifies good, and the wife signifies truth; but when he is not called husband, but man, then he signifies truth, and the wife signifies good: this is the constant usage in the Word, as was also said before (n. 915). Because Abram is here named, Sarai his wife signifies truth. To say thus to Sarai his wife is, in the internal sense, to think so concerning the truths to

which celestial things were conjoined. It is historically true that Abram so said to his wife, when journeying into Egypt; but, as has been said, all the histories of the Word are representative and all the words are significative. No other histories are recorded in the Word, and in no other order, and no other words are used to express them, than such as in the internal sense may express these arcana.

1469. That Sarai, as a wife, is the truth adjoined to the celestial things which were in the Lord, is evident from what has just been said respecting the signification of Sarai his wife. It is said, the truth adjoined to the celestial things; for all truth was with the Lord before: the celestial has the truth with itself; the one is inseparable from the other, as light is from flame; but it was stored up in His internal man, which was Divine. The external and internal knowledges which He learned are not truths or verities, but only receiving vessels; just as whatever is in a man's memory is by no means truth, although it is so called; but the truth is therein, as in vessels. These vessels were to be formed, or rather to be opened, by the Lord, through instruction in knowledges from the Word; not only that celestial things might be insinuated in them, but also that the celestial things might thus be made Divine: for the Lord conjoined the Divine Essence to the Human Essence, that His Human things might likewise be made Divine.

1470. *Behold, now, I know that thou art a woman beautiful to look upon.* That this signifies that truth from a celestial origin is enjoyable, may be evident from the signification of "a woman beautiful to look upon." All truth which is celestial, or which is produced from the celestial, is happy in the internal man, and enjoyable in the external, and with the celestial angels is so perceived; but it is altogether otherwise when it is not from a celestial origin. There are two kinds of happiness in the internal man, to which correspond two kinds of enjoyment in the external

man; one is of good, the other is of truth; celestial happiness and enjoyment are of good, spiritual happiness and enjoyment are of truth. It is also known that truth itself has happiness and enjoyment with it; but when it is from the celestial, it then has them as belonging to its essence; thence the truth itself also becomes celestial and is called celestial truth. Comparatively, it is like the light of the sun in the spring-time, which has heat in its bosom, from which all things on the Earth are made to vegetate and are as it were animated. This celestial truth is the beautiful itself, or beauty itself. This is the truth which is here called "a woman beautiful to look upon." What other arcana are involved in these words, will be manifest from what follows.

1471. Verse 12. *And it will come to pass, when the Egyptians shall have seen thee, that they will say, This is his wife: and they will kill me, and will make thee to live.* "And it will come to pass, when the Egyptians shall have seen thee" signifies the learning of knowledges, which is described as to what it is when they see celestial knowledges; "that they will say, This is his wife" signifies that they will call them celestial; "and they will kill me, and will make thee to live" signifies that they would not care for the celestial things, but only for the mere knowledges, which they would carry away.

1472. *And it will come to pass, when the Egyptians shall have seen thee.* That this signifies the learning of knowledges, which is described as to what it is when they see celestial knowledges, may be evident from the signification of Egypt, which is the learning of knowledges, as before shown; and it is evident what is signified by the Egyptians' seeing; namely, that this learning is such as it is described in this verse. The learning of knowledges has this with itself — and it is something natural in it, which is manifested in boys when they first begin to learn — namely, that the higher things are, the more they desire them; and

still more when they hear that they are heavenly and Divine. But this enjoyment is natural and arises from the eagerness which is of the external man. With other men this eagerness makes them place enjoyment only in the learning of knowledges, without any further end; when yet the learning of knowledges is nothing but something instrumental, with use for the end, namely, that they may serve celestial and spiritual things as vessels; and when they are serving, they are then first in their use and receive from the use their enjoyment. It may be evident to any 2
one, if he gives attention to the matter, that the learning of knowledges is nothing else of itself than means whereby a man may become rational, and thence spiritual, and at last celestial; and that by them his external man may be adjoined to his internal; and when this is done, he is in use itself. The internal man regards nothing but use. For the sake of this end, also, the Lord insinuates the enjoyment which childhood and youth perceives in acquiring knowledge. But when a man begins to place enjoyment in knowledge alone, it is a corporeal desire which carries him away. And so far as he is thus carried away, or so far as he places enjoyment in knowledge alone, so far he removes himself from the celestial, and so far does the knowledge shut itself up towards the Lord, and become material; but the more the knowledge is acquired for the end of use — as for the sake of human society, for the sake of the Lord's church on the earth, for the sake of the Lord's kingdom in the heavens, and still more for the Lord's sake — the more is it opened towards Him. On this account, also, angels, who are acquainted with all knowledges, and indeed to such a degree that scarce one part in ten thousand can be presented to the full apprehension of man, still esteem such knowledge as nothing in comparison with use. From what has been said it may be evident what is 3
signified by the words, "When the Egyptians shall have seen thee, they will say, This is his wife: and they will kill

me, and will make thee to live." These things were said because the Lord when a boy knew this and thought thus, namely, that if He should be carried away by mere eagerness of the learning of knowledges, this learning is such that it would care no more for the celestial things, but only for the knowledges which the eagerness of learning would carry away. On these subjects there is more in what follows.

1473. *And they will say, This is his wife.* That this signifies that they will call them celestial, is evident from the signification of a wife, as the truth adjoined to celestial things; hence, "This is his wife" signifies that it is celestial.

1474. *And they will kill me and will make thee to live.* That this signifies that they would not care for the celestial things, but only for the mere knowledges, is evident from what has just been said.

Verse 13. *Say, I pray, thou art my sister, that it may be well with me for thy sake, and that my soul may live because of thee.* "Say, I pray, thou art my sister" signifies intellectual truth, which is a sister; "that it may be well with me for thy sake" signifies that so the celestial could not be violated; "and that my soul may live because of thee" signifies that so the celestial could be saved.

1475. *Say, I pray, thou art my sister.* That this signifies intellectual truth, which is a sister, may be evident from the signification of a sister, as intellectual truth when celestial truth is the wife. Respecting this signification, more will follow. These things stand thus: learning is such that it desires nothing more than to push itself into celestial things and explore them; but this is contrary to order, for thus it violates the celestial things. Order itself is that the celestial by means of the spiritual should enter into the rational, and so into the faculty of learning, and adapt this to itself; and unless this order is observed, there will be no wisdom. Here also are contained the arcana,

how the Lord was instructed by His Father according to all order; and thus how His external man was conjoined to His internal, that is, how His external man was made Divine, like the internal; thus how He became Jehovah as to each essence; which was done by knowledges, which are means. Without knowledges as means, the external man cannot even be made man.

1476. *That it may be well with me for thy sake.* That this signifies that so the celestial could not be violated, is evident from what has been said above; for order is, as said several times already, that the celestial flows into the spiritual, the spiritual into the rational, and this into the learning. When there is this order, then the spiritual is adapted by the celestial, the rational by the spiritual, and the learning by the rational. The learning in general then becomes the ultimate vessel; or, what is the same, things learned, specifically and particularly, become the ultimate vessels which correspond to rational things, rational things to spiritual things, and spiritual things to celestial things. When this is the order, the celestial cannot then be violated; otherwise, it is violated. Because the Lord's instruction is here treated of in the internal sense, it is here described how He advanced.

1477. *That my soul may live because of thee.* That this signifies that thus the celestial could be saved, may be evident from the signification of the soul, as the celestial; for this is the soul itself, because the very life itself. Hence it is evident what is signified by "that my soul may live because of thee." It will be evident from what follows, that celestial or Divine things were not so adjoined to the Lord that they made one essence, before He endured temptations and so expelled the evil inherited from the mother. Here and in the following verses it is described how the celestial itself was not violated, but saved, in the internal.

1478. Verse 14. *And it came to pass, when Abram*

came into Egypt, that the Egyptians saw the woman, that she was very beautiful. "It came to pass when Abram came into Egypt" signifies when the Lord began to be instructed; "and the Egyptians saw the woman that she was very beautiful" signifies the learning of knowledges, that it is such as to be highly pleasing to itself.

1479. *It came to pass, when Abram came into Egypt.* That this signifies when the Lord began to be instructed, is evident from the representation of Abram, which is in the internal sense the Lord when a boy; and from the signification of Egypt, as the learning of knowledges — as shown above, at verse 10. Hence it is manifest that to come into Egypt is to be instructed.

1480. *And the Egyptians saw the woman that she was very beautiful.* That this signifies the learning of knowledges, as being very pleasing to itself, is evident from what was said above, at verse 11, that learning is such in boyhood; for it is, as it were, innate in learning, because it is innate in man, that at the very first it pleases for no other end than for the sake of knowing. Such is every man; his spirit is greatly delighted to know, so that there is scarcely any thing it desires more; it is its food, by which it is sustained and refreshed, as the outer man is by earthly food. This sustenance, which is that of his spirit, is communicated to the outer man, to the end that this may be adapted to the internal. But the various foods succeed one another in the following order: celestial food is all the good of love and charity from the Lord, spiritual food is all the truth of faith; on these foods the angels live; and from them exists the food, likewise celestial and spiritual, but of a lower angelic degree, on which angelic spirits live: from this again is a still lower celestial and spiritual food, which is that of reason and thence of knowledge, on which good spirits live; and lastly comes corporeal food, which is proper to man while he lives in the body. These foods wonderfully correspond to one another. From this also it

is manifest why and how learning is very pleasing to itself; for it is with it as with appetite and taste; and therefore eating, on the part of man, corresponds to the acquisition of knowledge, in the world of spirits, and appetite and taste themselves correspond to the eagerness for knowledges; this is evident from experience, which will by the Lord's Divine mercy be related in what follows.

1481. Verse 15. *And the princes of Pharaoh saw her, and praised her to Pharaoh; and the woman was taken to Pharaoh's house.* "The princes of Pharaoh saw her" signifies primary precepts, which are "the princes of Pharaoh"; "and they praised her to Pharaoh" signifies that they were pleasing; "and the woman was taken to Pharaoh's house" signifies that they captivated the mind.

1482. *The princes of Pharaoh saw her.* That this signifies primary precepts, which are "the princes of Pharaoh," is evident from the signification of princes and of Pharaoh. Princes signify the things which are primary, as well in the historic as in the prophetic parts of the Word; and Pharaoh signifies the same as Egypt; and here Egypt, or Pharaoh, is taken in the best sense, because predicated of the learning of knowledges, which the Lord first laid hold of in boyhood. That they were primary precepts from the Word is evident from the signification of these things in the internal sense. That by Pharaoh the same is signified in the Word as by Egypt in general, may be confirmed by many passages; as also that by the kings of other kingdoms, who are named, the same is signified as by the names of the kingdoms; but by princes are meant those things that are primary in them, as in Isaiah: *The princes of Zoan are foolish, the wise counsellors of Pharaoh . . . how say ye unto Pharaoh, I am the son of the wise, the son of ancient kings? . . . The princes of Zoan are become fools, the princes of Noph are deceived* (xix. 11, 13). Here the princes of Zoan and the wise counsellors of Pharaoh stand for the primary things of knowledge; and

because wisdom flourished at the first in Egypt, as said before, he is called the son of the wise, and the son of ancient kings. So princes stand for primary things in many other passages of the Word.

1483. *And they praised her to Pharaoh.* That this signifies that they were pleasing, may be evident without explanation.

1484. *And the woman was taken to Pharaoh's house.* That this signifies that they captivated the mind, may be evident from the signification of woman and from the signification of house. A woman signifies truth, here the truth that was in the knowledge with the delights of which the Lord was captivated in boyhood. The delights of truth are those which come from the intellectual truth which is signified by a sister. A house signifies the things which are in a man, especially those which are of his will, as shown above (n. 710); here therefore those which are of the natural love, or the affection for knowing and learning.

1484½. Verse 16. *And he did well unto Abram for her sake. And he had flock and herd, and he-asses and men-servants, and maids and she-asses, and camels.* "He did well unto Abram for her sake" signifies that knowledge was multiplied with the Lord. "And he had flock and herd, and he-asses and men-servants, and maids and she-asses, and camels" signifies all the things in general which belong to knowledge.

1485. *And he did well unto Abram for her sake.* That this signifies that knowledge was multiplied with the Lord, is evident from the signification of doing well unto, as being to enrich. This is said of the knowledge signified by Pharaoh, that it did well unto Abram, that is unto the Lord when a boy; and this for her sake, that is, for the sake of the intellectual truth that He desired. It was the desire for truth from which the enriching came.

1486. *And he had flock and herd, and he-asses and men-*

servants, and maids and she-asses, and camels. That all things in general are here signified which belong to knowledge, is evident from the signification of these things in the Word. But it would take too long to show what is signified by each in particular, as what by the flock and the herd, the he-asses and the men-servants, the maids and the she-asses, and the camels. Each has its peculiar signification. In general they signify all that belongs to the memory of internal knowledges and of external knowledges. External knowledges viewed in themselves are the he-asses and men-servants, their pleasures are the maids and she-asses, the camels are general services, the flock and the herd are possessions. Such is their signification in very many passages in the Word. All things whatever that are in the external man, are nothing but servants; that is, they are for the service of the internal man. So it is with all outward knowledges, which belong solely to the external man; for they are procured from earthly and worldly things, by means of sensual impressions, that they may serve the interior or rational man, and this the spiritual man, this the celestial, and this the Lord. Thus they are subordinated to one another, as more external things are subordinated to more internal, in order; and thus all things whatsoever, according to order, are subordinated to the Lord. External knowledges are therefore the lowest and outmost things, in which are terminated in order things that are more interior; and because they are the lowest and outmost things, they must be servants more than others. Every one may know for what such knowledges may be serviceable, if he reflects or inquires in himself for what use they are; and when he is thus reflecting upon their use, he can also comprehend the quality of the use. Every knowledge must be for some use, and this is its service.

Verse 17. *And Jehovah smote Pharaoh with great plagues, and his house, because of Sarai, Abram's wife.*

"Jehovah smote Pharaoh with great plagues" signifies that the external knowledges were destroyed; "and his house" signifies the things which he gathered together; "because of Sarai, Abram's wife" signifies because of the truth that was to be adjoined to the celestial.

1487. *And Jehovah smote Pharaoh with great plagues.* That this signifies that the external knowledges were destroyed, is evident from the signification of Pharaoh, as learning in general, consequently the knowledges that belong to it; and from the signification of being smitten with plagues, which is, to be destroyed. With knowledges the case is this: they are procured in boyhood for no other end than that of knowing; and with the Lord, they were procured from the delights and affection of truth. The knowledges that are procured in boyhood are very many; but they are arranged into order by the Lord to serve for use — first, to give ability to think, and then that they may be for use through thought; and lastly that it may come to pass, that the life itself may consist in use, and be a life of uses. The knowledges one acquires in boyhood accomplish these things. Without them his external man can in no way be conjoined to his internal, and at the same time become a use. When man becomes a use, that is, when he thinks all things for an end of use, and does all things for the end of use — if not by manifest reflection, still by tacit reflection from a nature acquired from so doing — then the knowledges which have served the first use, that the man may become rational, being no longer serviceable, are destroyed. This is what is here meant by Jehovah's smiting Pharaoh with great plagues.

1488. *And his house.* That this signifies what He collected, may be evident from the signification of a house, as, in this place, the knowledges which are collected. To collect knowledges, and by means of them to frame the external man, and to build it up, is not unlike building a house; and therefore such things are signified in many

passages of the Word by building, and by building houses, as in Isaiah: *I create new heavens and a new earth. . . . And they shall build houses and inhabit them; and they shall plant vineyards and eat the fruit of them. They shall not build and another inhabit* (lxv. 17, 21, 22). Houses here mean where wisdom and intelligence are, thus where are knowledges of good and truth; for the Lord's kingdom is here treated of, namely, the new heavens and the new earth. In Jeremiah: *Build ye houses and dwell in them; and plant gardens, and eat the fruit of them* (xxix. 5): here the meaning is similar. In David: *Blessed is the man that feareth Jehovah, that delighteth greatly in His precepts. . . . Wealth and riches are in his house, and his justice endureth forever* (Ps. cxii. 1, 3); where wealth and riches stand for the wealth and riches of wisdom and intelligence, thus for knowledges; which are in his house, that is, are in him. House is used in the opposite sense in Zephaniah: 2 *I will visit upon them . . . that say in their heart, Jehovah hath not done good, and hath not done evil. And their wealth shall be for a spoil, and their houses a desolation: and they shall build houses and shall not inhabit them, and they shall plant vineyards but shall not drink the wine thereof* (i. 12, 13). In Haggai: *Go up to the mountain, and bring wood, and build the house. . . . Ye looked for much, and lo, it came to little; and when ye brought it into the house I did blow it away. Why? saith Jehovah. . . . Because of My house, which is deserted, while ye run every one to his own house; therefore for your sake the heavens are shut from dew* (i. 8–10). Houses here represent knowledges by which, through reasoning, come falsities. In Isaiah: *Woe unto them that join house to house, that lay field to field till there be no place, and ye dwell alone in the midst of the land. . . . Shall not many houses be for a desolation, great and good, without an inhabitant? . . . The vineyard of Jehovah . . . is the house of Israel* (v. 8, 9, 7). Here, too, houses represent the knowledges

by which come falsities. In Amos: *Behold, Jehovah commandeth, and will smite the great house with breaches, and the little house with clefts. Shall horses run upon the rock? will one plough there with oxen? that ye have turned judgment into gall, and the fruit of justice into wormwood* (vi. 11, 12); where houses stand in like manner for falsities and the evils from them, horses for reasoning, judgment for truths, which are turned into gall, and the fruit of jus-
3 tice for goods, which are turned into wormwood. Thus in many places in the Word houses stand for human minds, in which there should be intelligence and wisdom. In the verse which is now being explained, the house of Pharaoh stands for knowledges by which comes intelligence, and so wisdom. The like is also signified by the house which Solomon built for the daughter of Pharaoh (1 Kings vii. 8, etc.). Because houses represent minds, in which are intelligence and wisdom, and in which are affections belonging to the will, the word house in the Word is of broad signification; but what its specific signification is, may be evident from the things of which it is predicated. Man himself is also called a house.

1489. *Because of Sarai, Abram's wife.* That this signifies because of the truth that was to be adjoined to the celestial, is evident from the signification of a wife, and consequently of Sarai the wife, as truth that is to be adjoined to the celestial — as explained above, at verse 12. The case is this: unless the knowledges which have performed a use in boyhood, that the man may become rational, are destroyed, so as to be held as nothing, truth can in no way be conjoined to the celestial. Those first knowledges are for the most past earthly, corporeal, and worldly. However Divine are the precepts which the boy acquires, he still has no other idea of them than that which is had from such knowledges; therefore, so long as those lowest knowledges cling to him, from which are his ideas, the mind cannot be elevated. The case was similar with the Lord,

because He was born as another man, and was to be instructed as another, but according to Divine order, which is such as has been told. In these things which are said concerning Abram in Egypt, the Divine order is described, by which in the Lord the external man was conjoined to the internal, that the external also might become Divine.

1490. Verse 18. *And Pharaoh called Abram, and said, What is this that thou hast done unto me? Why didst thou not tell me that she was thy wife?* "And Pharaoh called Abram" signifies that the Lord called to mind; "and said, What is this that thou hast done unto me?" signifies that it grieved Him; "Why didst thou not tell me that she was thy wife?" signifies when He came to know that He ought not to have any other truth than that which would be conjoined to the celestial.

1491. *And Pharaoh called Abram.* That this signifies that the Lord called to mind, may be evident from the signification of Pharaoh, as knowledge. Knowledge itself, or the things of knowledge which the Lord acquired when a boy, are here called Pharaoh; thus it is knowledge itself which thus addresses the Lord, or it is Jehovah, through the knowledge. Hence it is manifest that these things signify that the Lord called to mind; the attention is called by knowledge, and thus by Pharaoh; by whom, as was said, knowledge is signified.

1492. *And said, What is this that thou hast done unto me?* That this signifies that it grieved Him, may also be evident from the very indignation in which this is said; the grief itself is thus expressed. The internal sense is such that the affection itself, lying hidden in the words, is what constitutes it; the words of the letter are not attended to, but are as if they were not. The affection in these words is the indignation, as it were, of the knowledge, and the Lord's grief; and indeed grief from this, that the external knowledge which He drank in with pleasure and delight should be thus destroyed. With this it is

as when little children love something which the parents see to be hurtful to them; when it is taken away from them, it causes them grief.

1493. *That she was thy wife.* That this signifies that He ought to have no other truth than that which would be conjoined to the celestial, is evident from the signification of a wife, as the truth which is to be conjoined to the celestial — as explained above, at verse 12. Here is described, as was said, the order in which the Lord advanced to intelligence, and thus to wisdom; so that, as He was wisdom itself as to His Divine Essence, He should also become wholly so as to His Human Essence.

1494. Verse 19. *Why saidst thou, She is my sister? and I might have taken her to me for a woman. And now behold thy wife; take her and go.* "Why saidst thou, She is my sister?" signifies that He then knew not otherwise than that He had intellectual truth; "and I might have taken her to me for a woman" signifies that so He might have violated the truth which should be conjoined to the celestial. "And now behold thy wife; take her and go" signifies that the truth should be conjoined to the celestial.

1495. *Why saidst thou, She is my sister?* That this signifies that He then knew not otherwise than that He had intellectual truth, is evident from the signification of a sister, as intellectual truth; and also from the fact that Abram said so, as is evident from verse 13; which was done to the end that the celestial might not be violated, but saved. From all this it is manifest that the Lord as a boy when He drank in knowledges, at the very first knew no otherwise than that the knowledges would be only for the sake of the intellectual man, or that He might learn truths from them; but it was afterwards disclosed that they had been for the end that He might attain to celestial things; and this was done that the celestial things might not be violated, but that they might be saved. When a man is being instructed, the progression is from knowledge

in the memory to rational truths, afterwards to intellectual truths, and at last to celestial truths, which are here signified by the wife. If the progression be made from knowledge and rational truths to celestial truths without the medium of intellectual truths, the celestial is violated; because there can be no connection of rational truths that are from knowledge, with celestial truths, except by intellectual truths, which are mediums. What celestial truths are, and what intellectual truths are, will be seen presently. That it may be known how these things are, 2
something is to be said respecting order. Order is, that the celestial shall flow into the spiritual and adapt it to itself; the spiritual will thus flow into the rational and adapt it to itself; the rational will thus flow into the knowledge and adapt it to itself. But when a man is being instructed in first boyhood, the order indeed is then similar, but it appears otherwise, namely, that he advances from knowledge in the memory to rational things, from these to spiritual things, and so at last to celestial things. The reason that it so appears, is because the way is thus to be opened to celestial things, which are the inmost. All instruction is simply an opening of the way; and as the way is opened, or what is the same, as the vessels are opened, there thus flow in, as was said, in order, rational things that are from celestial spiritual things; into these flow celestial spiritual things; and into these, celestial things. These celestial and spiritual things are continually coming forth, and are also preparing and forming for themselves the vessels which are being opened; which may also be evident from this, that what is of the memory and the reason is in itself dead; and its seeming to live, it has from the inner life which flows in. This may be manifest 3
to every one from thought and the faculty of judging. In these lie hid all the arcana of analytical art and science, which are so many that they can never be explored even as to the ten-thousandth part; and not with the adult man

only, but also with children, whose every thought and every expression of speech therefrom is most full of them, though man, even the most learned, does not know it; and this could not possibly be unless the celestial and spiritual things within were coming forth, flowing in, and producing all these things.

1496. *I might have taken her to me for a woman.* That this signifies that so the truth which should be conjoined to the celestial might have been violated, may be evident from what has just been said, as also from what was said above at verse 13. As to truth being conjoined to the celestial, the case is this: the truth which is learned from childhood, viewed in itself, is nothing but a vessel adapted to the reception of the celestial. The truth has not any life from itself, but from the celestial which flows in. The celestial is love and charity; all truth is therefrom; and because all truth is therefrom, it is nothing but a kind of vessel. Truths themselves are also clearly presented in this manner in the other life. There truths are never regarded from truths, but from the life which is in them; that is, from the celestial things which are of love and charity in the truths. From these the truths become celestial, and are called celestial truths. It may now be evident from these things what intellectual truth is, as also that intellectual truth opened the way to celestial things with the Lord. Truth learned is one thing, rational truth is another thing, and intellectual truth is another; and these succeed one another. Truth learned belongs to knowledge; rational truth is truth learned, confirmed by reason; intellectual truth is conjoined with internal perception that a thing is so. This intellectual truth was with the Lord in boyhood, and with Him it opened the way to celestial things.

1497. *And now behold thy wife; take her and go.* That this signifies that the truth should be conjoined to the celestial, is evident from the signification of a wife, as truth which is to be conjoined to the celestial — as shown

above, at verses 11 and 12 — and from what has just been said.

1498. Verse 20. *And Pharaoh commanded the men concerning him; and they sent him away, and his wife, and all that he had.* "And Pharaoh commanded the men concerning him; [and they sent him away]" signifies that the knowledges left the Lord; "and his wife" signifies that they left the truths that were conjoined to the celestial things; "and all that he had" signifies that they left all things that belonged to celestial truths.

1499. *And Pharaoh commanded the men concerning him;* [*and they sent him away*]. That this signifies that the knowledges left the Lord, is evident from the signification of Pharaoh, as knowledge; also from the signification of men, as intellectual things (shown n. 158). The men here, because attributed to Pharaoh, or to knowledge, signify intellectual things adapted thereto. As to knowledges leaving the Lord, the case is this: when celestial things are conjoined to intellectual truths and these become celestial, then all the things that are empty are dissipated of themselves; this is in the nature of the celestial.

1500. *And his wife.* That this signifies that they left the truths that were conjoined to the celestial things, that is, that the knowledges left them, is evident from the signification of wife, as the truth conjoined to the celestial — spoken of above — also from what has just been said. Empty knowledges leave celestial things as vain things are wont to leave wisdom; they are as crusts and scales which separate themselves of their own accord.

1501. *And all that he had.* That this signifies that they left all things that belonged to celestial truths, now follows in series.

1502. From all this it is now manifest that Abram's sojourn in Egypt represents and signifies nothing else than the Lord, and indeed His instruction in boyhood. This is also confirmed by what is said in Hosea: *Out of Egypt*

have I called My son (xi. 1 ; Matt. ii. 15) ; and again from what is said in Moses : *The dwelling of the sons of Israel who dwelt in Egypt, was thirty years and four hundred years ; and it came to pass at the end of the four hundred and thirty years , and it came to pass on the self-same day, that all the hosts of Jehovah went out from the land of Egypt* (Exod. xii. 40, 41) ; which years were not from Jacob's going down into Egypt, but from the sojourning of Abram in Egypt — counting from which, the years were four hundred and thirty. Thus by the son out of Egypt (in Hosea xi. 1) the Lord is signified in the internal sense. And this is confirmed further by considering that by Egypt in the Word nothing else is signified than knowledge (as
2 shown, n. 1164, 1165, 1462). And that these arcana are contained herein, may also be evident from the fact that the same is said of Abram in his sojourn in Philistia, namely, that he called his wife his sister (Gen. xx. 1–18) ; and similar things are said of Isaac when he was sojourning in Philistia, that he too called his wife his sister (Gen. xxvi. 6–13). These things would not have been related in the Word, and with almost the same circumstances, unless these arcana had been contained within them. And besides it is the Word of the Lord, which can in no wise have any life, unless there is an internal sense relating to
3 Him. The arcana which lie stored up in these things, as also in those which are said of Abram and of Isaac in Philistia, are — how the Lord's Human Essence was conjoined to His Divine ; or, what is the same, how the Lord as to His Human Essence also became Jehovah ; and that His inauguration went on from boyhood, which inauguration is here treated of. Moreover, these things also involve more arcana than man can ever believe ; but those which can be told are so few as to be almost nothing. Besides the most profound arcana concerning the Lord, they also involve arcana respecting the instruction and regeneration of man, that he may become celestial ; as also

concerning his instruction and regeneration, that he may become spiritual; and not only concerning the instruction of the individual man, but also concerning that of the church in general. And, further, they involve arcana respecting the instruction of children in heaven; in a word, concerning that of all who become images and likenesses of the Lord. These things are not at all manifest in the sense of the letter, for the reason that the historical narrative veils them over and obscures them; but in the internal sense they are plain.

CONTINUATION CONCERNING PERCEPTIONS; AND CONCERNING SPHERES IN THE OTHER LIFE.

1504. It has already been said that it is known in the other life what another is on his first approach, even though he does not speak. From this it may be known that a man's interiors are in a kind of unconscious activity, and that from this the quality of the spirit is perceived. That it is so, might be evident from the fact that the sphere of this activity not only extends itself to a distance, but that sometimes also, when the Lord permits, it is in various ways made perceptible to the senses.

1505. I have also been informed how these spheres, which become so perceptible to the senses in the other life, are acquired. That this may be apprehended, take as an example one who has formed a high opinion of himself and of his superiority to others. He at last becomes imbued with such a habit, and as it were with such a nature, that wherever he goes, though he looks at others and speaks with them, he is attending to himself. At first it is plain to himself that he is doing this, though afterward he is not aware of it; but still the same thing reigns, both in the particulars of his affection and thought, and in those of his bearing and his speech. Men can see this in others. And this makes a sphere in the other life, which is per-

ceived, but only when it is permitted by the Lord. And so it is with other affections. There are, therefore, as many spheres as there are affections and combinations of affections, which are innumerable. One's sphere is his image as it were extended outside of himself, and indeed an image of all the things that are in him. What is seen or perceived in the world of spirits is only something general, but what one is as to particulars, is known in heaven; and yet what he is as to least particulars, no one knows but the Lord alone.

1506. That it may be known what the quality of spheres is, some things may be presented from experience. A certain spirit who was known to me and with whom I had conversed while he lived in the body, appeared many times afterwards among the evil; and because he had a high opinion of himself, he acquired a sphere of superiority over others; but on this account the spirits suddenly fled away, so that none appeared but himself alone; and he filled the whole sphere round about, which was one of self-regard. Being deprived of companions, he also lapsed soon into another state; for in the other life he who is deprived of the companionship in which he is, becomes at first as it were half dead, his life being then sustained only by the influx of heaven into his interiors. Then he began to lament and to be distressed. It was afterwards said by the other spirits that they could not endure his presence, because he wished to be greater than others. Being at length brought into association with others, he was carried up on high, and so it seemed to him that he alone governed the universe; to such a degree does the love of self puff itself up, when it is left to itself. He was then cast down among the infernals. Such a lot awaits those who think themselves to be greater than others. The love of self, above every other love, is contrary to mutual love, which is the life of heaven.

1507. A certain one in the life of the body seemed to

himself great and wise above others; in other respects he was well-behaved, and not so given to despising others in comparison with himself; but as he was born in high rank, he contracted a sphere of supereminence and authority. He came to me, and for a long time did not say anything; but I noticed that he was encompassed as with a dark cloud, which, going forth from him, began to over-spread other spirits; at which they began to be distressed. Thereupon, speaking with me, they said that they could not possibly be present, and that they were deprived of all liberty, so that they did not dare to say anything. He also began to speak, and with them, calling them his sons, and at times instructing them, but with the authority which he had taken upon himself. It may be evident from this what the sphere of authority is in the other life.

1508. I have often had opportunity to observe that they who had in the world been endowed with high rank, could not but acquire from it a sphere of authority; and on that account could neither conceal nor cast it off in the other life. In such of them as have been gifted with faith and charity, the sphere of authority is wonderfully conjoined with a sphere of goodness, so that it is not troublesome to any one; indeed a kind of corresponding subordination is shown them by well-behaved spirits. Such however have not the sphere of commanding, but only a sphere natural to them, because of their high birth; which after some delay they put off; for they are good, and they strive to put it away.

1509. There were with me for some days spirits who while they lived in the world, did not devote themselves to the good of society, but to themselves, being useless for functions in the state, and had no end but to live sumptuously, to be clothed splendidly, and to grow rich; practised in simulations, and in ways of insinuating themselves by various forms of flattering assent and a display of services, but only that they might seem devoted and be in-

trusted with their lord's goods, while they looked down with scorn upon all who were earnestly employed. It was perceived that they had been courtiers. The effect of their sphere was to take from me the power of close application, and to make it so irksome for me to act and to think in serious matters, true and good, that at last I scarcely knew what to do. When such as these come among spirits, they induce on them a similar torpor; they are useless members in the other life and are rejected wherever they come.

1510. Every spirit—still more every society of spirits—has his own sphere from his accepted principles and persuasions, which is the sphere of the principles and persuasions. Evil genii have a sphere of lusts. The sphere of the principles and the persuasions is such that when acting upon another, it makes truths to be as falsities and calls forth all the things that are confirmatory, so as to induce one to believe that falsities are truths and that evil things
2 are good. It was evident from this how easily a man may be confirmed in falsities and evils, if he has no belief in the truths which are from the Lord. Such spheres are the more dense according to the nature of the falsities. These spheres cannot agree at all with the spheres of spirits who are in truths. If they approach, there arises a repugnance. If by permission the sphere of falsity prevails, the good come into temptation and into anxiety. The sphere of unbelief has also been perceived; which is such that they do not believe what is said, and scarcely what is presented to their sight. There is also the sphere of those who believe
3 nothing but what they receive by the senses. A certain one was seen by me, clothed in something dark, sitting at a mill, as if grinding meal, and at the side were seen little mirrors. I afterwards saw some produced by fantasy, which were things of air. I wondered who he was; but he came to me and said that he was the one who sat at the mill; and that he had such ideas, that all things what-

soever were only fantasies, and that nothing was real; and that on this account he had become as he was.

1511. It has been made known to me by much experience, and so well known that nothing can be more so, that spirits who are in falsities flow into the thought, and induce a persuasion just as if falsity were truth, so that it can in no way appear otherwise, and this from their sphere. In like manner genii, who are in evil, flow in thus into the will and produce an effect altogether as if evil were good, so that it can in no way be felt otherwise; and this also from their sphere. The influx of the spirits of both kinds it has been given me to perceive manifestly a thousand times; also from whom it came, and how angels from the Lord removed them; and more things besides, which cannot well be told in particular. From this it was manifest to me, with all possible certainty, whence are the falsities and evils with man; and that such spheres, which remain after the death of the body and manifest themselves so evidently, are from principles of falsity and lusts of evil.

1512. The spheres of fantasies, when presented in visible form, appear like clouds, more and less dense according to the quality of the fantasy. There is a certain rock composed of cloud under the left foot, where the antediluvians are, and under which they stay. That cloudiness, by which they are kept apart from all others in the other life, arises from their fantasies. From those who have lived in hatred and revenge, there exhale such spheres as cause swooning and excite vomiting. Such spheres are as it were empoisoned; and it is usual to test how poisonous they are and how dense, by dark-blue fillets: as these fade, the sphere also is lessened.

1513. Of those who are called lukewarm, a certain one came to me, bearing himself as if he were repentant; nor did I perceive the deceit, although I thought that he was concealing something within. But the spirits said that they could not endure his presence, and that they felt

within themselves such an effect as men are accustomed to feel when moved to vomit, and that he was among those who are to be spewed out. He afterwards spoke abominable things; nor could he desist, however much he was persuaded not to speak so.

1514. Spheres are also made perceptible to sense by odors, of which spirits have much more exquisite perception than men; for what is wonderful, odors correspond to spheres. With those who have indulged in the practice of simulation and have contracted a nature from this, when their sphere is turned into an odor, it is the stench of vomit. With those who have studied eloquence with the end that everything may redound to admiration of themselves, when their sphere is made odorous, it is like the odor of burnt bread. With those who have indulged in mere pleasures and have been in no charity and faith, the odor of their sphere is like that of excrement. So is the odor of those who have spent their lives in adulteries; but this is still more offensive. With those who have lived in deep hatred and revenge and in cruelty, when their sphere is turned into odors, it is the stench of a dead body. The stench of mice is diffused around from those who have been sordidly avaricious; the stench of domestic lice, from those who persecute the innocent. These odors cannot be perceived by any man, except by one whose interior senses are opened, so that he may be in company with spirits.

1515. The sphere of the stench of a certain woman was perceived, who was afterwards associated with sirens; and that stench was exhaled for some days wherever she went. The spirits said that the stench seemed deadly; yet she perceived nothing of it. The stench of sirens is similar, because their interiors are filthy, while their exteriors are for the most part comely and fair (see n. 831). What is wonderful, sirens in the other life quickly catch up everything that is there, and know better than others how things are, even matters of doctrine; but all for the end of turn-

ing them into magic, and arrogating to themselves command over others. They enter into the affections of the good by the simulation of good and truth; but still their quality remains. Hence it may be evident that doctrine is nothing, unless a man becomes as it teaches, that is, unless he regards life as its end; and besides, there are many among the infernals who were more skilled in doctrine than others. But they who lived a life of charity are all in heaven.

1516. I have spoken with spirits about the sense of taste, which they said that they had not, but a something from which they still know what taste is; this they likened to an odor, which however they could not describe. It was brought to my recollection that taste and smell meet in a kind of third sense, as is evident also from animals which examine their food by the smell, from which they know whether it is wholesome and suitable for them.

1517. An odor like that of wine was perceived, and I was informed that it was from those who compliment one another from friendship and rightful love, so that there is also truth in the compliments. This odor is with much variety, and it comes from the sphere of the beautiful in forms.

1518. When the celestial angels are with the body of a deceased person who is to be raised up, the smell of the body is turned into an aromatic odor; on perceiving which, evil spirits cannot approach.

1519. The spheres of charity and faith, when they are perceived as odors, are most enjoyable; the odors are pleasant, as of flowers, lilies, and various aromatics, with indefinite variety. Moreover, the spheres of the angels also are sometimes made visible as atmospheres or auras; which are so beautiful, so pleasant, and so various, that they cannot be described.

1520. But in regard to what has been said of the possibility of perceiving the interiors of a spirit by spheres ex-

tended and projected outside of him, as also by odors, it is to be known that these are not always perceptible; and besides, they are tempered in various ways by the Lord, in order that the quality of spirits may not always be exposed before others.

CHAPTER THIRTEENTH.

THE LIGHT IN WHICH ANGELS LIVE.

1521. THAT spirits and angels have every sense, with the exception of taste, far more exquisite and perfect than is ever possessed by man, has been made manifest to me in many ways. They not only see one another and converse with one another — the angels with the greatest happiness from mutual love — but there are also more things seen in their world than a man can ever believe. There is the world of spirits and there are the heavens, full of representatives, such as were seen by the prophets, so many, that if the sight were only opened to any one, and he might look in upon them for a few hours, he could not but be astonished. The light in heaven is such as to surpass in a measure beyond belief even the mid-day light of the solar world; they have, however, no light from this world, because they are above or within the sphere of that light; but the light is from the Lord, Who is the Sun to them. Even the mid-day light of the world is as dense darkness to angels; and when opportunity is given them to look into that light, it is as if they were looking into mere darkness, as has been shown by experience. From this it may be evident what a difference there is between the light of heaven and the light of the world.

1522. I have so many times seen the light in which spirits and angels live, that at last I have ceased to wonder, because it has become familiar. But to adduce all my experience would take too much space; I will therefore relate these few things only.

1523. That I might know the nature of the light, I have

many times been conducted into the abodes where good spirits and angelic spirits dwell, and have there seen not only the spirits but also the things that were there. There have also been seen infants and mothers in light of so great brightness and resplendence that there could not possibly be anything brighter.

1524. An intense flamy light, which I was not expecting, poured down before my eyes, dazzling them greatly — not merely the sight of the eye, but the interior sight also. Presently there appeared a sort of obscurity, like a thick cloud, in which there was as it were something earthy. And when I was wondering, it was given me to know that such is the light with the angels in heaven, in comparison with the light in the world of spirits; and that although the spirits live in light, yet still there is such a difference; and that, as does the light, so also do the intelligence and the wisdom of the angels exceed the intelligence and the wisdom of spirits; and not their intelligence and wisdom only, but also all the things that belong to intelligence and wisdom, as their speech, thought, joys, and felicities; for these correspond to the light. From this it was also evident to me, how great and of what kind are the perfections of angels as compared with men, who are in obscurity more than spirits.

1525. The kind of light in which those live who belong to a certain internal province of the face, was shown me. It was beautifully varied by rays of golden flame for those who are in affections for good, and by rays of silver light for those who are in affections for truth. They sometimes see a heaven also; not that which appears before our eyes, but one represented before them, beautifully studded with little stars. The reason for the difference in the light is, that all good spirits who are in the first heaven, and all angelic spirits who are in the second, and all angels who are in the third, are distinguished in general into the celestial and the spiritual; the celestial are those who are in the love

of good, and the spiritual those who are in the love of truth.

1526. I was withdrawn from the ideas of particular* things, or those of the body, so that I might be kept in spiritual ideas. There then appeared a vivid glow of diamond light, and this for a considerable time. I cannot describe the light in any other way; for it was like the sparkling of the diamond in its least parts. And when I was kept in that light I perceived particular* things, which are worldly and corporeal, as it were below me, and remote; from which I was instructed how great light those are in, who are withdrawn from material ideas into those which are spiritual. Moreover, the light of spirits and of angels has been seen by me so many times, that pages would be filled if all the experiences were recounted.

1527. When it is well pleasing to the Lord, good spirits appear before others, and also to one another, as bright stars, beaming according to the quality of their charity and faith; but evil spirits like the coals of a coal fire.

1528. The life of the cupidities and of the pleasures from them sometimes appears like a coal fire with evil spirits. Into such a fieriness, as it were, is the life of the Lord's love and mercy changed, which flows in with them; the life of their fantasies appears as the light from it, which is a dim light that extends to no great distance; but at the approach of the life of mutual love, that fieriness is extinguished and turned into cold, and that dim light is turned into darkness. For evil spirits pass their lives in darkness; and it is wonderful that some also love the darkness and hate the light.

1529. It is most perfectly known in heaven, but not so well in the world of spirits, whence the light comes that is so great, namely, from the Lord; and, what is wonderful, the Lord appears in the third heaven to the celestial angels as the Sun, and to the spiritual angels as the Moon. The

* In n. 1639, we find "of particular or material things."

very origin of light is from no other source. But according to the degree of the celestial and the spiritual in the angels is the degree of their light; and the quality of the celestial and the spiritual determines the quality of their light. Thus the very celestial and spiritual of the Lord manifests itself by the light, before their external sight.

1530. That this is so, might also be evident to every one from the Word; as when the Lord was manifested to Peter, James, and John; for His face then shone as the sun, and His garments became as the light (Matt. xvii. 2). He so appeared to them simply because their inner sight was opened. The same is also confirmed in the prophets. As in Isaiah, where the Lord's kingdom in the heavens is treated of: *The light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days* (xxx. 26). And in John, where also the Lord's kingdom, which is called the New Jerusalem, is spoken of: *The city hath no need of the sun, neither of the moon, to shine in it; for the glory of God enlighteneth it, and the lamp of it is the Lamb* (Apoc. xxi. 23). And again: *Night shall not be there, nor have they need of a lamp, and the light of the sun; for the Lord God enlighteneth them* (xxii. 5). Besides, when the Lord appeared to Moses, Aaron, Nadab, Abihu, and the seventy elders, *They saw the God of Israel, under Whose feet was as it were a work of sapphire stone, and as it were the substance of heaven in clearness* (Exod. xxiv. 10). Because the Lord's celestial and spiritual appear before the external sight of the angels as Sun and Moon, therefore the sun in the Word signifies the celestial, and the moon the spiritual.

1531. That I might be confirmed in the truth that the Lord appears to the celestial angels as the Sun, and to the spiritual angels as the Moon, my inner sight was by the Divine mercy of the Lord so far opened that I plainly saw the Moon shining, which was encompassed by several smaller moons, the light of which was almost sunlight;

according to the words in Isaiah: *The light of the moon shall be as the light of the sun* (xxx. 26). But it has not been given me to see the Sun. The Moon appeared in front, to the right.

1532. From the Lord's light in heaven there appear wonderful things, and so innumerable that they can by no means be told. They are continual representatives of the Lord and His kingdom, such as are mentioned in the prophets, and by John in the Apocalypse; besides other significatives. A man cannot see them at all with the eyes of his body; but just as soon as the inner sight, which is the sight of his spirit, is opened by the Lord, such things become visible. The visions of the prophets were nothing else than openings of their inner sight; as when John saw the golden candlesticks (Apoc. i. 12, 13); and the Holy City as pure gold, and its luminary like to a stone most precious (Apoc. xxi. 2, 10, 11); besides many things mentioned in the prophets; from which it may be known, not only that the angels live in the highest light, but that there are also innumerable things there which no one could believe.

1533. Of the numberless things which appear in the other life, I could scarcely form any other idea than others do, before my sight was opened; that is to say, that there could be no light, and such things as exist from light, together with the things of sense, in the other life; and this from the fantasy entertained by the learned respecting immateriality, which they predicate so strongly of spirits, and all things pertaining to their life; from which no other conception could be had, than that, because it was immaterial, it was either so obscure that no idea of it could be grasped, or that it was nothing; for immateriality involved such things. And yet the fact is just the reverse; for unless spirits were organized, and angels were organized substances, they could neither speak, nor see, nor think.

1534. That in the other life by the aid of the light from

a celestial and spiritual origin from the Lord, the most wonderful things are presented to the sight of spirits and angels — such as paradises, cities, palaces, dwellings, most beautiful atmospheres, besides other things — may be seen in the continuation concerning Light, at the end of this chapter.

CHAPTER XIII.

1. And Abram went up out of Egypt, he and his wife, and all that he had, and Lot with him, toward the South.

2. And Abram was very rich in cattle, in silver, and in gold.

3. And he went according to his journeys, from the South and even to Bethel, unto the place where his tent was at the outset between Bethel and Ai.

4. Unto the place of the altar which he had made there at the beginning; and there Abram called on the name of Jehovah.

5. And Lot also, who went with Abram, had flock and herd and tents.

6. And the land was not able to bear them that they might dwell together, for their substance was great, so that they could not dwell together.

7. And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle; and the Canaanite and the Perizzite dwelled then in the land.

8. And Abram said unto Lot, Let there be no strife, I pray, between me and thee, and between my herdmen and thy herdmen, for we are men brethren.

9. Is not the whole land before thee? Separate, I pray, from me; if to the left hand, then I will go to the right; or, if to the right hand, then I will go to the left.

10. And Lot lifted up his eyes, and saw all the Plain of

Jordan, that it was all well watered, before Jehovah destroyed Sodom and Gomorrah, like the garden of Jehovah, like the land of Egypt as thou goest unto Zoar.

11. And Lot chose him all the Plain of Jordan; and Lot journeyed from the east; and they were separated, a man from his brother.

12. Abram dwelt in the land of Canaan, and Lot dwelt in the cities of the Plain, and moved his tent as far as Sodom.

13. And the men of Sodom were wicked and sinners against Jehovah exceedingly.

14. And Jehovah said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward.

15. For all the land which thou seest, to thee will I give it, and thy seed, forever.

16. And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered.

17. Arise, walk through the land, in the length of it and in the breadth of it; for unto thee will I give it.

18. And Abram moved his tent, and came, and dwelt in the oak-groves of Mamre, which are in Hebron, and built there an altar unto Jehovah.

CONTENTS.

1535. This chapter treats of the external man, with the Lord, which was to be conjoined to His internal. The external man is the Human Essence, the internal is the Divine Essence. The former is here represented by Lot, but the latter by Abram.

1536. Here is described the state of the external man such as it was in boyhood, when first imbued with learning and knowledges — that it proceeded thence more and more to conjunction with the internal, verses 1–4.

1537. But that there were still many things in His external man, which impeded the conjunction, verses 5–7; from which, however, He wished to be separated, verses 8, 9.

1538. That the external man appeared to the Lord as it is in its beauty, when conjoined to the internal; and also as it is when not conjoined, verses 10–13.

1539. A promise that when the external man was conjoined to the internal, or the Lord's Human Essence to His Divine Essence, all power should be given to Him, verses 14–17.

Concerning the Lord's interior perception, verse 18.

INTERNAL SENSE.

1540. The true histories of the Word began, as has been said, with the foregoing chapter — the twelfth. Up to that point, or rather to Eber, they were composed histories. The things which are now continued respecting Abram are significative of the Lord in their internal sense; and indeed of His first life, such as it was before His external man was conjoined with the internal so as to make one thing; that is, before His external man likewise was made celestial and Divine. The stories are what represent the Lord; the words themselves are significative of the things which are represented. But because they are stories, the mind of the reader cannot but be held in them; especially at this day, when most persons, and indeed nearly all, do not believe that there is an internal sense, still less in every word; and it may be that they will not now acknowledge it, though it has been shown so plainly up to this point; and this also for the reason that the internal sense appears to recede so far from the sense of the letter as to be scarcely recognized. But from this alone they may know that the historical statements cannot be the Word, because in them when separated from the internal sense there is no

more of the Divine than in any other history; but the internal sense makes it to be Divine. That the internal sense 2
is the Word itself, is evident from many things that have been revealed, as, *Out of Egypt have I called My Son* (Matt. ii. 15); besides many others. The Lord Himself also, after His resurrection, taught the disciples what had been written concerning Him in Moses and the Prophets (Luke xxiv. 27); and thus that there is nothing written in the Word which does not regard Him, His kingdom, and the church. These are the spiritual and celestial things of the Word; but the things contained in the literal sense are for the most part worldly, corporeal, and earthly; which cannot at all make the Word of the Lord. Men are such at this day that they perceive nothing but such things; what spiritual and heavenly things are, they scarcely know. It was otherwise with the men of the Most Ancient and of the Ancient Church; if they lived at this day, and read the Word, they would give attention, not to the sense of the letter, which they would look upon as nothing, but to the internal sense. They wonder greatly that any one has any other perception of the Word. All the books of the Ancients were therefore so written as to have in their inner sense a different meaning from that in the letter.

1541. Verse 1. *And Abram went up out of Egypt, he and his wife, and all that he had, and Lot with him, toward the South.* The things here stated, and that follow in this chapter, in the internal sense, also represent the Lord; and this is a continuation of His life from boyhood. "Abram went up out of Egypt" signifies from the learning which left the Lord. Abram in the internal sense is the Lord, here the Lord when still a boy; Egypt, here as before, is knowledge in the memory; "he and his wife" signifies the celestial truths which were then with the Lord; "and all that he had" signifies all things that were to be of the celestial things; "and Lot with him" signifies the sensual; "toward the South" signifies into celestial light.

1542. That these things, and those that follow in this chapter, in the internal sense, also represent the Lord, and that it is a continuation of His life from boyhood, may be evident from what was said and shown in the preceding chapter, and also from what follows; but especially from the consideration that this is the Word of the Lord, and came down from Him through heaven, and therefore that not even the least part of an expression was written which does not involve heavenly arcana: this is necessarily the case with what is from such an origin. It has been shown already that the Lord's instruction when a boy is treated of in the internal sense. There are two things with man which prevent his becoming celestial; one of them belongs to his intellectual part, the other to the voluntary. In the intellectual part is the empty learning which he acquires in boyhood and youth; and in the voluntary part are the pleasures from the cupidities which he favors. These are the hindrances that prevent his being able to attain to celestial things. These are first to be dispersed; and when they have been dispersed, he can then first be admitted into the light of celestial things, and at length
2 into celestial light. Because the Lord was born as another man, and was to be informed as another, learning was first to be acquired, which was represented and signified by Abram's sojourn in Egypt; and that the empty learning at length left Him, was also represented by Pharaoh's giving direction to the men respecting him, and by their sending him away, and his wife, and all that he had — see the foregoing chapter (verse 20). But that the pleasures, which pertain to voluntary things, and which constitute the sensual man, but the outermost of it, also left Him, is represented in this chapter by Lot, in his separating himself from Abram; for Lot represents this part of man.

1543. *And Abram went up out of Egypt.* That this signifies from the learning which left the Lord, is evident from the signification of Abram, as representing the Lord;

also from the signification of Egypt, which is knowledge in the memory; also from the signification of going up; for this expression is used of emerging from the lower things, which are the learning, to the higher, which are the celestial things; and therefore, in the Word, going up from Egypt into the land of Canaan — an expression which often occurs — involves similar things.

1544. That Abram in the internal sense is the Lord, here when still a boy, and that Egypt is knowledge in the memory, has been shown.

1545. *He and his wife.* That this signifies the celestial truths which were then in the Lord, may be evident from the signification of "he," that is of Abram, which is the Lord, and consequently the celestial that was in Him. A man is a man, from the things that are in him; the Lord, from celestial things; for He alone was celestial, so as to be the celestial itself; on which account the celestial things are signified by Abram, and still more by Abraham. This may be evident still further from the signification of a wife, as being the truth adjoined to the celestial — as shown above (n. 1468). That the truths are celestial truths, or truths which are from celestial things, is evident from the fact that he is named first, and his wife afterwards. For celestial truth is one thing, and truth celestial is another; celestial truth is what derives its origin from the celestial; truth celestial is what is from the truth which is implanted in the celestial by knowledges.

1546. *And all that he had.* That this signifies all things that were to be of the celestial things, is evident from what has now been said.

1547. *And Lot with him.* That this signifies the sensual, has already been briefly stated (n. 1428); but as Lot is here treated of in particular, it must be known what he represents in the Lord. Pharaoh represented the learning that at last sent the Lord away; but Lot represents the sensual things, by which is meant the external man and its

pleasures, which are sensual; thus those things which are the outermost, and which are wont to captivate man in boyhood, and draw him away from good things. For so far as a man indulges the pleasures arising from the cupidities, he is drawn away from the celestial things which are of love and charity; for in those pleasures there is love from self and from the world, with which celestial love cannot agree. But there are, besides, pleasures which altogether agree with celestial things, and which likewise appear similar in external form—concerning which see above (n. 945, 994, 995, 997). But the pleasures arising from cupidities are to be restrained and expelled, because they block the way to celestial things. These are the pleasures, and not the others, which are treated of in this chapter—by Lot, in his separating himself from Abram; and here it is said that such pleasures were present, which are signified by Lot who was with him. But in general by Lot is signified the external man, as will be manifest from what follows.

1548. *Toward the South.* That this signifies into celestial light, is evident from the signification of the South, as being a state of light as to the interiors—spoken of before (n. 1458). There are two states from which is celestial light. The first is that into which a man is introduced from infancy; for it is known that infants are in innocence and in the good things of love, which are celestial things into which they are first introduced by the Lord, and which are stored up in the child for use in later life, and for his use when he comes into the other life; these are what are called the first remains, spoken of in several places before. The other state is, that one is introduced into spiritual and celestial things by knowledges, which must be implanted in the celestial things given from infancy. With the Lord, these were implanted in His first celestial remains; thence He had the light, which is here called the South.

1549. Verse 2. *And Abram was very rich in cattle, in silver, and in gold.* "Abram was very rich in cattle" signi-

fies the good things with which the Lord was then enriched; "in silver" signifies the truths; "and in gold" signifies the good things from the truths.

1550. *Abram was very rich in cattle.* That this signifies the good things, is evident from the signification of cattle and of flock, as what is good (see above, n. 343, 415).

1551. *In silver.* That this signifies the truths, is evident from the signification of silver, as what is true. The most ancient people compared the good and the true things in man to the metals; the inmost or the celestial good things, which are of love to the Lord, to gold; the truths which are from these, to silver; but the lower or natural good things, to copper; and the lower truths, to iron; nor did they simply compare them, but they likewise called them so. And from this it was that the times were also likened to the same metals, and were called the golden, the silver, the copper, and the iron ages; for they followed in this order. The golden age was the time of the Most Ancient Church, which was a celestial man; the silver age was the time of the Ancient Church, which was a spiritual man; the copper age was the time of the following church; and to this succeeded the iron age. Similar things are also signified by the statue seen by Nebuchadnezzar in a dream, whose *head was of good gold, the breast and arms of silver, the belly and thighs of brass, the legs of iron* (Dan. ii. 32, 33). That this was to be the series, or that the times of the church succeeded one another in this order, is evident from the same prophet, and in the same chapter. That 2 silver in the internal sense of the Word, wherever it is named, signifies truth, and in the opposite sense falsity, is evident from the following passages. In Isaiah: *For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron; I will also make thine officers peace, and thine exactors justice* (lx. 17); where it is plain what each metal means. The Lord's coming, and His celestial kingdom and church, are there treated of;

gold for brass is celestial good instead of natural good; silver for iron is spiritual truth instead of natural truth; brass for wood is natural good instead of corporeal good; iron for stones is natural truth instead of sensual truth. In the same: *Ho, every one that thirsteth, go ye to the waters; and he that hath no silver; go ye, buy and eat* (lv. 1). "He that hath no silver" is he who is in ignorance of truth, and yet in the good of charity, like many within the
3 church, and gentiles outside of the church. In the same: *The isles shall wait for me, and the ships of Tarshish in the beginning, to bring thy sons from far, their silver and their gold with them, unto the name of Jehovah thy God, and to the Holy One of Israel* (lx. 9). Here a new church, or that of the Gentiles, is treated of specifically, and the Lord's kingdom universally; the ships from Tarshish stand for knowledge, silver for truths, and gold for good things; for these are the things which they shall bring to the name of Jehovah. In Ezekiel: *Thou didst take the vessels of thine adorning of My gold and of My silver, which I had given thee, and madest for thee images of a male* (xvi. 17). Here gold stands for the knowledges of celestial things, silver for those of spiritual things. In the same: *Thou wast adorned with gold and silver, and thy raiment was fine linen and silk, and broidered work* (xvi. 13). This is said of Jerusalem, by which the Lord's church is signified, the adornment of which is thus described. Again: *Behold, thou art wise . . . there is no secret that they hide from thee; by thy wisdom and by thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures* (xviii. 3, 4). This is said of Tyre, and it is plain that here gold is the wealth of wisdom, and silver the wealth of intelligence.
4 In Joel: *Ye have taken My silver and My gold, and have carried into your temples My goodly desirable things* (iii. 5). This is said concerning Tyre, Zidon, and Philistia; by which are signified knowledges, which are the gold and the silver which they carried into their temples. In Haggai: *They*

shall come, the desire of all the nations, and I will fill this house with glory. . . . The silver is Mine, and the gold is Mine . . . the glory of this latter house shall be greater than the former (ii. 7–9); where the Lord's church is treated of; concerning which, gold and silver are predicated. In Malachi: *He shall sit as a refiner and purifier of silver, and shall purify the sons of Levi* (iii. 3); where the Lord's coming is treated of. In David: *The words of Jehovah are pure words, silver refined in a furnace in the earth, purified seven times* (Ps. xii. 6). The silver purified seven times stands for Divine truth. In respect to the command given to the sons of Israel, when they were to go out of Egypt — *every woman shall borrow of her neighbor, and of her that sojourneth in her house, vessels of silver and vessels of gold, and garments; and ye shall put them upon your sons, and upon your daughters, and shall spoil the Egyptians* (Exod. iii. 22; xi. 2, 3; xii. 35, 36); every one can see that the sons of Israel would by no means have been told thus to steal, and to spoil the Egyptians, unless some arcana were thus to be represented; but what the arcana are, may be evident from the signification of silver, of gold, and of garments, and of Egypt; and it may also be evident that much the same was there represented as is here represented by Abram, who was rich in silver and gold from Egypt. As silver signifies truth, so in the opposite 5
sense it signifies falsity; for they who are in falsity think that falsity is truth; as is also evident in the Prophets. In Moses: *Thou shalt not covet the silver and the gold* of the nations, *nor take it unto thee, lest thou be snared therein; for it is an abomination to Jehovah thy God . . . detesting thou shalt detest it* (Deut. vii. 25, 26). The gold of the nations stands for evils, and their silver for falsities. Again: *Ye shall not make with Me gods of silver, and gods of gold shall ye not make unto you* (Exod. xx. 23); by which in the internal sense nothing else is signified than falsities and cupidities; gods of silver are falsities, and gods of gold are

cupidities. In Isaiah: *In that day shall they cast away every man his idols of silver and his idols of gold, which your own hands have made unto you for a sin* (xxxi. 7); idols of silver and idols of gold stand for similar things as before; "your own hands have made them" means that they are from what is their own. In Jeremiah: *They are become brutish and foolish; the instruction of idols is but a stock; silver beaten into plates is brought from Tarshish, and gold from Uphaz, the work of the artificer and of the hands of the refiner; blue and purple are their clothing, it is all the work of the wise* (x. 8, 9). It is plain that the meaning here is much the same as before.

1552. *And in gold.* That this signifies good things from the truths, is evident from the signification of gold, as being celestial good, or the good of wisdom and love; as is plain from the things just shown, and also from those shown before (n. 113). That the good things here are from truths, follows from what was said in the foregoing chapter, that the Lord conjoined intellectual truths to the celestial things.

1553. Verse 3. *And he went according to his journeys, from the South and even to Bethel, unto the place where his tent was at the outset, between Bethel and Ai.* "He went according to his journeys" signifies according to order; "from the South and even to Bethel" signifies from the light of intelligence into the light of wisdom; "unto the place where his tent was before" signifies to the holy things which there were before He was imbued with knowledges; "between Bethel and Ai" signifies here, as before, the celestial things of knowledges, and worldly things.

1554. *He went according to his journeys.* That this signifies according to order, may be evident from the signification of journeys, or stages, as being further progressions (concerning which see n. 1457); and as these were made according to order, journeys here signify nothing else. The Lord from first infancy advanced according to

all Divine order to celestial things and into celestial things; and by Abram, in the internal sense, the nature of this order is described. According to such order are all led, also, who are being created anew by the Lord; but this order is various with men, according to the nature and genius of each one. But the order by which a man is led, while he is being regenerated, no mortal knows, not even angels, except obscurely; but the Lord alone.

1555. *From the South and even to Bethel.* That this signifies from the light of intelligence into the light of wisdom, is evident from the signification of the South, which is the light of intelligence, or, what is the same, a state of light as to the interiors — spoken of before (n. 1458); and from the signification of Bethel, which is celestial light arising from knowledges — mentioned before (n. 1453). That is called the light of intelligence which is procured by the knowledges of the true and the good things of faith; but the light of wisdom is that of the life which is procured therefrom. The light of intelligence regards the intellectual part, or the understanding; but the light of wisdom regards the voluntary part, or the life. Few, if any, have become acquainted with the way in 2 which a man is led on to true wisdom. Intelligence is not wisdom, but it leads to wisdom; for to understand what is true and good is not to be true and good, but to be wise is to be so. Wisdom is predicated only of the life — that the man is such. One is introduced to wisdom or to life by learning and knowing, or by things learned and known. In every man there are two parts, the will and the understanding; the will is the primary part, the understanding is the secondary. Man's life after death is according to his voluntary part, not according to the intellectual. The will is being formed in a man by the Lord, from infancy to childhood; which is effected by innocence that is insinuated, and by fondness for parents, nurses, and children of about the same age; and by many other things

which man knows nothing of, and which are celestial. Unless these celestial things were first insinuated into the man while an infant and a child, he could by no means
3 become a man; in this way the first plane is formed. But as a man is not a man unless he is endowed also with understanding, will alone does not make the man, but understanding with will; and understanding cannot be procured except by learning and knowledges. He is therefore to be imbued with these by degrees from childhood; and in this way the second plane is formed. When the intellectual part has been instructed in learning and knowledges, especially in the knowledges of truth and good, then first the man can be regenerated; and when he is being regenerated, truths and good are then implanted by the Lord, by means of knowledges, in his celestial things with which he was gifted by the Lord from infancy; so that his intellectual things make one with the celestial; and when the Lord has so conjoined these, the man is gifted with charity, from which he begins to act; and this is of conscience. In this way he first receives a new life, and this by degrees. The light of this life is called wisdom, which then takes the first place, and is set over the intelligence. Thus the third plane is formed. When a man has become such in the life of the body, in the other life he is continually perfected. Hence it may be evident what the light of intelligence is, and what the light of wisdom.

1556. *Unto the place where his tent was before.* That this signifies to the holy things which there were before He was imbued with knowledges, is evident from the signification of a tent, which is the holy things of faith — as mentioned before (n. 414, 1452) — and from what has just been said; it thus signifies to the celestial things which the Lord had, before He was imbued with learning and knowledges, as is evident from things that are said in the preceding chapter — *And Abram removed from thence unto the mountain on the east of Bethel, and pitched his tent* (verse

8); which was before he departed into Egypt, that is, before the Lord was imbued with learning and knowledges.

1557. *Between Bethel and Ai.* That this signifies the celestial things of knowledges, and worldly things, is evident from the signification of Bethel, which is the light of wisdom by means of knowledges (see n. 1453); and from the signification of Ai, which is the light from worldly things (also spoken of in n. 1453). From what is there said, it may be evident what the Lord's state then was; namely, that it was childlike; and the state of a child is such that worldly things are present; for worldly things cannot be dispersed before truth and good are implanted in the celestial things, through knowledges; for a man cannot distinguish between celestial and worldly things, before he knows and recognizes what the celestial is, and what the worldly. Knowledges make a general and obscure idea distinct; and the more distinct the idea is made by knowledges, the more can the worldly things be separated. But 2
that childlike state still is holy, because it is innocent. Ignorance by no means precludes holiness, when there is innocence in it; for holiness dwells in ignorance that is innocent. With all men, except with the Lord, holiness can dwell only in ignorance; and if not in ignorance, they have no holiness. With the angels themselves, who are in the highest light of intelligence and wisdom, holiness also has its dwelling-place in ignorance; for they recognize and acknowledge that they of themselves know nothing, but that whatever they know is from the Lord. They also recognize and acknowledge that all their knowledge, intelligence, and wisdom, is as nothing in comparison with the infinite knowledge, intelligence, and wisdom of the Lord; thus that it is ignorance. He who does not acknowledge that there are infinite things which he is not acquainted with, beyond those with which he is acquainted, cannot be in the holiness of ignorance in which the angels are. It is 3
not the holiness of ignorance, that one is more ignorant

than others; but that he is in the acknowledgment that he knows nothing of himself, and that the things which he does not know are infinite in comparison with the things that he does know; especially that he makes matters of knowledge and of understanding of little account, compared with celestial things; or that he makes things that belong to the understanding of little account, compared with those that are of life. As regards the Lord, because He was to conjoin human things to Divine, He advanced according to order; and He now first arrived at that celestial state, such as He had when a boy; in which state worldly things were also present. By proceeding from this into a state still more celestial, He at length came into the celestial state of infancy, in which He fully conjoined the Human Essence to the Divine Essence.

1558. Verse 4. *Unto the place of the altar which he had made there at the beginning; and there Abram called on the name of Jehovah.* "Unto the place of the altar" signifies the holy things of worship; "which he had made at the beginning" signifies which He had when a boy; "and there Abram called on the name of Jehovah" signifies the internal worship in that state.

1559. *Unto the place of the altar.* That this signifies the holy things of worship, is evident from the signification of an altar, which is the principal representative of worship (concerning which, see n. 921).

1560. *Which he had made at the beginning.* That this signifies which He had when a boy, is evident from what was said in the foregoing chapter at verse 8. It is here said, "at the beginning"; and in the preceding verse, "at the outset"; because it was before the Lord was imbued with learning and knowledges. All the state before a man is instructed, is the outset; and when he begins to be instructed, it is the beginning.

1561. *And there Abram called on the name of Jehovah.* That this signifies the internal worship in that state, is

evident from the signification of calling on the name of Jehovah (explained above, n. 440, 1455). Here, too, because of the similarity of the states, mention is made of an altar, and it is said that he "called on the name of Jehovah," as was the case in the foregoing chapter, verse 8; but there is the difference that this is a state of light in comparison with the former. When knowledges are implanted in the former state, which has been already described, they make it light. When truth and good are conjoined to the former celestial state by means of knowledges, its activity is then thus described. Worship itself is nothing but a certain activity existing from the celestial which is within. The celestial itself can in no wise be, without activity. Worship is its first activity; for it puts itself forth thus, because it perceives joy in it. All the good of love and of charity is essential activity itself.

1562. Verse 5. *And Lot also, who went with Abram, had flock and herd, and tents.* "And Lot also, who went with Abram" signifies the external man that was in the Lord; "had flock and herd, and tents" signifies those things in which the external man abounds; flock and herd are the external man's possessions; tents are his worship; and these separated themselves from the internal.

1563. *And Lot also, who went with Abram.* That this signifies the external man that was in the Lord, is evident from the representation of Lot, as being the sensual man, or, what is the same, the external man. That there is an internal and an external in every man, or, what is the same, that the man is internal and external, is known to every one within the church — concerning which, see what has been said before (n. 978, 994, 995, 1015). The external man receives its life principally from the internal man, that is, from its spirit or soul. Thence is its very life in general; but this life cannot be received in its particulars, or distinctly, by the external man, unless its organic vessels are opened, which are to be the recipients of the particulars

and the singulars of the internal man. These organic vessels, which are to be the recipients, are not opened except by means of the senses, especially those of hearing and sight; and as they are opened, the internal man can flow in with its particulars and singulars. They are opened by means of the senses, by learning and knowledges, as also by pleasures and enjoyments; those belonging to the understanding by learning and knowledges, and those belong-
2 ing to the will by pleasures and enjoyments. From these things it may be evident, that it must necessarily happen that learning and knowledges which cannot agree with spiritual truths, then insinuate themselves into the external man; and that pleasures and enjoyments insinuate themselves which cannot agree with celestial good things; as is the case with all those things which regard corporeal, worldly, and earthly things as ends; which, when regarded as ends, draw the external man outward and downward, and so remove it from the internal. Wherefore, unless such things are first dispersed, the internal man can by no means agree with the external; therefore before the internal man can agree with the external, such things must first be removed. That these were removed or separated, with the Lord, is represented and signified by Lot's separation from Abram.

1564. *Had flock and herd, and tents.* That this signifies the things with which the external man abounds, may be evident from the signification of a flock, a herd, and tents, explained just below. They here signify the possessions of the external man; for by Lot, as was said, the Lord's external man is represented. There are two classes of possessions in the external man, namely, such as can agree with the internal, and those which cannot agree. By flock, herd, and tents here, are signified those things which cannot agree, as is plain from what follows—"and there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle" (verse 7).

1565. That flock and herd are the possessions of the external man, may be evident from the signification of a flock and a herd, as being good things (see n. 343 and 415); but here they are things that are to be separated, and thus things that are not good; because they are attributed to Lot who was being separated from Abram. That flock and herd are also things not good, may be evident from the passages in the Word that now follow. In Zephaniah: *I will destroy thee, that there shall be no inhabitant. And the region of the sea shall be . . . caves, and folds for flocks* (ii. 5, 6.) In Jeremiah: *I will disperse with thee the shepherd and the flock; and I will disperse with thee the husbandman and his yoke* (li. 23). In the same: *Go ye up to Arabia, and lay waste the sons of the East. Their tents and their flocks shall they take* (xlix. 28, 29).

1566. That the tents are the worship of that which was separating itself from the internal, may be evident from the signification of tent, which is the holy of worship (n. 414); as also from the representation of Lot, as being the external man, of which tents or worship are predicated. That in the opposite sense tents signify worship not holy, may also be evident from the passages of the Word that now follow. In Hosea: *The nettle shall inherit them; thorns shall be in their tents* (ix. 6). In Habakkuk: *I saw the tents of Cushan . . . the curtains of the land of Midian were greatly moved; was Jehovah angry against the rivers* (iii. 7, 8)? In Jeremiah: *Shepherds with their flocks shall come* unto the daughter of Zion; *they shall pitch tents against her round about; they shall feed down every one his space* (vi. 3). In David: *He smote all the firstborn in Egypt, the beginning of strength in the tents of Ham* (Ps. lxxviii. 51). In the same: *I had rather stand at the threshold in the house of my God, than to dwell in the tents of wickedness* (Ps. lxxxiv. 10).

1567. Verse 6. *And the land was not able to bear them*

that they might dwell together, because their substance was great, so that they could not dwell together. "The land was not able to bear them that they might dwell together" signifies that the internal celestial things could not be together with the others; "because their substance was great, so that they could not dwell together" signifies that the things which were acquired by the internal man could not agree with those that were acquired in the external man.

1568. *The land was not able to bear them that they might dwell together.* This signifies that the internal celestial things could not be together with the others; that is, with those which are here signified by Lot. Abram, as has been said, represents the Lord, here His internal man; but Lot represents His external man, here the things that were to be separated from the external man, with which the internal things could not dwell. There are many things in the external man with which the internal man can dwell, as the affections for good, and the enjoyments and pleasures arising from them; for these are the effects of the good things of the internal man, and of its joys and happiness; and when they are the effects, they altogether correspond; and they are then of the internal man, not of the external. For the effect, as is known, is not of the effect, but of the effecting cause; as, for example, — the charity which shines forth from the face is not of the face, but is of the charity that is within, and which thus forms the face, and presents the effect; or as the innocence of children, which is in their countenance, their gestures, and so in their mutual sports with one another, is not of the countenance or the gesture, but is of the innocence from the Lord, which flows in through their souls; thus they are effects; and so
2 in all other cases. From this it is evident that there are many things in the external man which can dwell together and agree with the internal man. But there are also very many which do not agree, or together with which the internal man cannot dwell; this is the case with all the

things which spring from the love of self, and from the love of the world; for all the things that are thence, look to self as an end, and the world as an end. With these the celestial things which are of love to the Lord and love toward the neighbor cannot agree; for they look to the Lord as the end, and to His kingdom and all things that are of Him and His kingdom as ends. The ends of the love of self and the love of the world look outward or downward; but the ends of love to the Lord and love toward the neighbor look inward or upward; from which it may be evident that they disagree so much that they can by no means be together. That it may be known what makes the 3
correspondence and agreement of the external man with the internal, and what makes the disagreement, one needs only to reflect upon the ends which reign; or, what is the same, upon the loves which reign; for the loves are the ends; for whatever is loved is looked to as an end. It will thus be evident what the life is, and what it is to be after death; for, from the ends, or, what is the same, from the loves which reign, the life is formed; the life of every man is not anything else. The things which disagree with eternal life, that is, with spiritual and celestial life which is eternal life, if they are not removed in the life of the body, must be removed in the other life; and if they cannot be removed, the man cannot be otherwise than unhappy for ever. These things are now said, that it may 4
be known that there are things in the external man which agree with the internal man, and things which disagree; and that those which agree can in no way be together with those that disagree; and further, that those in the external man which agree, are from the internal man, that is, through the internal man from the Lord; like the face that beams from charity, or the face of charity; or like the innocence in the countenance and gestures of children, as was said. But the things which disagree are of the man, and of his proprium. It may be known from all this what is signified

by "the land was not able to bear them that they might dwell together." In the internal sense the Lord is here treated of; and because the Lord, every likeness and image of Him is also treated of — His kingdom, the church, and every man of His kingdom or church; on this account, the things which are in men are here set forth. Those which were in the Lord, before He from His own power overcame evil, that is, the devil and hell, and so became Celestial Divine and Jehovah as to His Human Essence also, are according to the state in which He was.

1569. *Because their substance was great, so that they could not dwell together.* That this signifies that the things which were acquired by the internal man could not agree with those that were acquired in the external, may be evident from what has just been said.

1570. Verse 7. *And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle; and the Canaanite and the Perizzite dwelled then in the land.* "There was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle" signifies that the internal man and the external man did not agree; "the herdmen of Abram's cattle" are the celestial things; "the herdmen of Lot's cattle" are the sensual things. "And the Canaanite and the Perizzite dwelled then in the land" signifies evils and falsities in the external man.

1571. *There was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle.* That this signifies that the internal man and the external did not agree, is evident from the signification of the herdmen of cattle, as being those who teach, and thus the things belonging to worship, as may be known to every one; it is therefore unnecessary to confirm this from the Word. These things relate to what were called tents in the foregoing verse 5; and it was there pointed out that these signify worship. What is said in verse 6, that immediately precedes these words, relates to what were called flock and herd in verse

5 ; and in the consideration of that verse, it was also pointed out that these denote possessions or acquisitions. Since worship is here treated of, namely, that of the internal man and of the external, and because they did not yet agree, it is here said that " there was strife between the herdmen " ; for Abram represents the internal man, and Lot the external. In worship it is especially noticeable what discordance and of what kind there is between the internal man and the external, and indeed in every single thing of worship ; for when the internal man in worship wishes to regard the ends of the kingdom of God, and the external wishes to regard the ends of the world, there is discordance thence, which manifests itself in the worship ; and indeed so very plainly that the least of the discordance is noticed in heaven. This is what is signified by the " strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle." The cause is also subjoined, namely, that " the Canaanite and the Perizzite dwelled then in the land."

1572. That " the herdmen of Abram's cattle " are the celestial things which are of the internal man, and that " the herdmen of Lot's cattle " are the sensual things which are of the external man, is evident from what has already been said. By the celestial things which are " the herdmen of Abram's cattle," are meant the celestial things in worship which are of the internal man. By " the herdmen of Lot's cattle " are meant the sensual things that are in worship, which are of the external man and do not agree with the celestial things of the worship of the internal man. How these things are, is plain from what has already been shown.

1573. *And the Canaanite and the Perizzite dwelled then in the land.* That this signifies evils and falsities in the external man, may be evident from the signification of the Canaanite, as being the hereditary evil from the mother in the external man — as shown before (n. 1444) ;

and from the signification of the Perizzite, as being the falsity from it — spoken of in what follows. That there was with the Lord an evil inheritance from the mother in His external man, may be seen stated above (n. 1414, 1444); that there was falsity from this, is a necessary consequence; where there is hereditary evil, there is also falsity; the latter is born of the former. But the falsity that is from evil cannot be born before a man has been imbued with learning and knowledges. Evil has nothing else into which it may operate or flow, except learning and knowledges; in this way evil, which is of the voluntary part, is turned into falsity in the intellectual part. Therefore this falsity was hereditary also, because it was born of what was hereditary, and yet was not the falsity that is derived from principles of falsity; but it was in the external man,
2 and there the internal man could see it to be false. And because there was hereditary evil from the mother before the Lord was imbued with learning and knowledges, or before Abram sojourned in Egypt, it is said in the preceding chapter, verse 6, that "the Canaanite was in the land," but not the Perizzite; but here after He was imbued with learning and knowledges, it is said that "the Canaanite and the Perizzite dwelled in the land"; and it is evident from this, that by the Canaanite evil is signified, and by the Perizzite falsity. It is also evident from this, that the mention of the Canaanite and the Perizzite is not in any historical series for in what goes before and in what follows they are not treated of at all; and the same is true of the mention of the Canaanite in the foregoing chapter, verse 6. From which it is plain that some arcanum lies hid here which cannot be known except from the in-
3 ternal sense. One may wonder that it is said that there was with the Lord hereditary evil from the mother; but as it is here plainly so declared, and as the Lord is treated of in the internal sense, it cannot therefore be doubted that it was so. For a human being can by no means be

born of a human being without deriving evil thence. But the hereditary evil which is derived from the father is one thing, and that from the mother, another. The hereditary evil from the father is more internal, and remains to eternity, for it can in no way be eradicated; but the Lord had not such evil, since He was born of the Father Jehovah, and thus was Divine or Jehovah as to internals. But the hereditary evil from the mother is of the external man; there was this with the Lord, and it is called the Canaanite in the land; the falsity from this is the Perizzite. Thus the Lord was born as another man, and had infirmities as another man. That He derived hereditary evil from the 4
mother, is clearly evident from the fact that He underwent temptations. No one can ever be tempted, who has no evil; it is the evil in a man which tempts, and through which he is tempted. That the Lord was tempted, and that He underwent temptations a thousand-fold more grievous than any man can ever endure, and that He endured them alone, and overcame evil, or the devil and all hell, by His own power, is also evident. Concerning these temptations we read thus in Luke: *Jesus . . . was led in the spirit into the wilderness, being forty days tempted by the devil, so that He did not eat in those days. . . . But after the devil ended every temptation, he departed from Him for a season. Thence He returned in the power of the Spirit into Galilee* (iv. 1, 2, 13, 14). And in Mark: *The* 5
Spirit impelling Jesus, made Him go forth into the wilderness. And He was in the wilderness forty days, tempted . . . and He was with the wild beasts (i. 12, 13); here hell is signified by the wild beasts. And moreover, He was tempted even unto the death, so that His sweat was drops of blood: *And being in an agony, He prayed the more earnestly; and His sweat became as drops of blood falling down upon the earth* (Luke xxii. 44). No angel can ever 6
be tempted of the devil; because, while he is in the Lord, evil spirits cannot approach him, even distantly, without

being instantly seized with horror and terror. Much less would hell have been able to approach to the Lord if He had been born Divine; that is, without evil adhering from
7 the mother. It is likewise a common expression with preachers, that the Lord also bore the iniquities and evils of the human race; but to admit into Himself iniquities and evils, except by the hereditary way, can by no means be done. The Divine is not susceptible of evil. And therefore, that He might conquer evil by His own powers —which no man was able to do, or can do—and so might alone become Justice, He was willing to be born as another man. If it had not been for this, there would have been no need of His being born; for the Lord could assume Human Essence without birth, as He did sometimes assume it, when seen by the Most Ancient Church, and likewise by the prophets; but for the very purpose of putting on evil, against which He might fight, and which He might conquer, He came into the world; also that He might conjoin in Himself the Divine Essence to the Hu-
8 man Essence. But the Lord had no evil that was actual, or His own; as He also says in John: *Which of you convicteth Me of sin* (viii. 46)? It is now clearly manifest from these things, what is signified by there being "a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle"; which words immediately precede. The reason was that "the Canaanite and the Perizzite dwelled then in the land."

1574. That the Canaanite signifies the hereditary evil from the mother, in the external man, has been shown already (n. 1444); but that the Perizzite signifies the falsity that is from evil, is plain from other passages in the Word, where the Perizzite is named. As in the following concerning Jacob: *Jacob said to Simeon and Levi, Ye have troubled me, to make me to stink among the inhabitants of the land, among the Canaanites and the Perizzites; and I, few men in number, and they will gather themselves to-*

gether against me and smite me; and I shall be destroyed, I and my house (Gen. xxxiv. 30); where in like manner evil is signified by the Canaanite, and falsity by the Perizzite. In Joshua: Joshua said to the sons of Joseph, *If* 2 *thou be much people, get thee up to the forest, and cut down for thyself there in the land of the Perizzite and of the Rephaim, since mount Ephraim is too narrow for thee* (xvii. 15); where principles of falsity are signified by the Perizzite, and persuasions of falsity by the Rephaim, which they were to extirpate; for mount Ephraim is intelligence, in the spiritual sense. In the book of Judges: *After the* 3 *death of Joshua, the sons of Israel also asked of Jehovah, Who shall go up for us first against the Canaanite, to fight against him? And Jehovah said, Judah shall go up; behold I have given the land into his hand. And Judah said unto Simeon his brother, Come up with me into my lot, and let us fight against the Canaanites; and I likewise will go with thee into thy lot. And Simeon went with him. And Judah went up; and Jehovah gave the Canaanite and the Perizzite into their hand* (i. 1–4); where by Judah likewise is represented the Lord as to celestial things, and by Simeon as to the spiritual things from them; the Canaanite is evil, and the Perizzite falsity, which were overcome; this was the response, or Divine oracle, which is thus understood.

1575. Verse 8. *And Abram said unto Lot, Let there be no strife, I pray, between me and thee, and between my herdmen and thy herdmen, for we are men brethren.* "Abram said unto Lot" signifies that the internal man said thus to the external. "Let there be no strife, I pray, between me and thee, and between my herdmen and thy herdmen" signifies that there ought to be no discord between the two; "for we are men brethren" signifies that they were united together.

1576. *Abram said unto Lot.* That this signifies that the internal man said thus to the external, is evident from the

representation of Abram, as being here the internal man, and from the representation of Lot, as being the external man that was to be separated. That Abram represents the internal man, is because he is spoken of in relation to Lot, who is that in the external man which was to be separated. There are in the external man, as was said, things which agree, and those which disagree. By Lot are here meant the things that disagree; by Abram, therefore, are meant those which agree, including those which are in the external man; for these make one thing with the internal, and are of the internal.

1577. *Let there be no strife, I pray, between me and thee.* That this signifies that there ought to be no contention between the two, may be evident from what has already been said. The arcana relating to the agreement or union of the internal man with the external, are more than can ever be told. With no man have the internal man and the external ever been united; nor could they be united, nor can they be, but with the Lord only; for which cause also He came into the world. With men who are regenerated, it appears as if they were united; but they are of the Lord; for the things which agree are the Lord's, but those that disagree are
2 man's. There are two things in the internal man, the celestial and the spiritual; which two make one when the spiritual is from the celestial; or, what is the same, there are two things in the internal man, good and truth; these two make one when the truth is from good; or, what is also the same, there are two things in the internal man, love and faith; these two make one when the faith is from love; or, what is again the same, there are in the internal man two things, the will and the understanding; these two make one when the understanding is from the will. This may be apprehended still more clearly by considering the sun, from which is light. If in the light there are both heat and illuminating power from the sun, as in the spring-time, all things are then made to vegetate and to live therefrom; but if there

is not heat from the sun in the light, as in the time of winter, then all things become torpid and die. From all 3
this it is evident what constitutes the internal man; and what constitutes the external is thence made plain. In the external man all is natural; for the external man itself is the same as the natural man. The internal man is said to be united to the external, when the celestial spiritual of the internal man flows into the natural of the external and makes them to act as one. Thence the natural also becomes celestial and spiritual, but a lower celestial and spiritual; or, what is the same, the external man thence becomes celestial and spiritual, but a more external celestial and spiritual. The internal man and the external are 4
altogether distinct, because celestial and spiritual things are what affect the internal man, but natural things the external. But though distinct, they are still united; that is, when the celestial spiritual of the internal man flows into the natural of the external, and disposes it as its own. In the Lord alone the internal man was united to the external; this is not the case in any other man, except so far as the Lord has united and unites them. Love and charity only, or good, is what unites; and there is never any love and charity, that is, any good, except from the Lord. Such is the union which is intended through these words of Abram: "Let there be no strife, I pray, between me and thee, and between my herdmen and thy herdmen." It is said, "Be- 5
tween me and thee, and between my herdmen and thy herdmen," for the case is thus: as there are two things in the internal man, namely, the celestial and the spiritual, which, as was said, make one, so also there are in the external man; its celestial is called natural good, and its spiritual is called natural truth. "Let there be no strife between me and thee" has reference to good; meaning that the good of the internal man should not disagree with the good of the external man; and "Let there be no strife between my herdmen and thy herdmen" has reference to truth; mean-

ing that the truth of the internal man should not disagree with the truth of the external man.

1578. *For we are men brethren.* That this signifies that they are united together, is plain from the signification of man brother, as being union, and indeed the union of truth and good.

1579. Verse 9. *Is not the whole land before thee? Separate, I pray, from me; if to the left hand, then I will go to the right; and if to the right hand, then I will go to the left.* "Is not the whole land before thee?" signifies all good. "Separate, I pray, from me" signifies that the good cannot appear unless what is discordant is made null; "if to the left hand, then I will go to the right; and if to the right hand, then I will go to the left" signifies separation.

1580. *Is not the whole land before thee?* That this signifies all good, is evident from the signification of land in the good sense, and here of the land of Canaan, which is the celestial, and therefore also good — concerning which see above (n. 566, 620, 636, 662). The internal man here addresses the external, but those things in the external man which disagree — as a man is wont to do when he perceives some evil in himself from which he wishes to be separated, as is the case in temptations and combats. For it is known to those who have been in temptations and combats, that they perceive in themselves things which disagree; from which, as long as there is combat, they cannot be separated; but still they desire separation, and sometimes indeed to such a degree that they are angry with the evil, and wish to expel it. These are the things which are here signified.

1581. *Separate, I pray, from me.* That this signifies that the good cannot appear unless what is discordant is made null, is evident from what has just been said; namely, that the internal man wishes that that which disagrees, in the external man, should separate itself; for before it is separated, the good which continually flows in from the inter-

nal man, that is, from the Lord through the internal man, cannot appear. But regarding the separation, it is to be known that it is not separation, but quiescence. With no one, excepting the Lord, can the evil which is in the external man be separated. Whatever a man has once acquired remains. But it seems to be separated when it is quiescent; for thus it appears to be none. Neither does it become quiescent so as to appear as none, except from the Lord; and when it does become thus quiescent, good then first flows in from the Lord, and affects the external man. Such is the state of angels; nor do they know otherwise than that evil is separated from them. But there is only a detention from the evil; thus a quiescence, so that it appears as none. It is therefore an appearance; as the angels also know when they reflect.

1582. *If to the left hand, then I will go to the right; and if to the right hand, then I will go to the left.* That this signifies separation is evident from the signification of the right and the left. Right and left are merely relative terms. They do not designate a fixed quarter, or a definite place; as may be evident from the fact that the east as well as the west, the south as well as the north, may be on the right or on the left, according to the way in which one is looking. The same is true also of place. The land of Canaan could not be said to be on the right nor on the left, except relatively. Wherever the Lord is, there is the centre; and the right and the left are from that. Thus whether Abram, by whom the Lord was represented, withdrew this way or that way, still the representation was with him, and also with the land; so that it was the same thing, whether Abram was in the land of Canaan, or was elsewhere. This is as with the one at table who is of the highest dignity; the highest place is wherever he sits, and the places to the right and the left are reckoned from that. To go to the right or the left, was therefore a method of offering the choice; by which separation was signified.

1583. Verse 10. *And Lot lifted up his eyes, and saw all the Plain of the Jordan, that it was all well watered, before Jehovah destroyed Sodom and Gomorrah, like the garden of Jehovah, like the land of Egypt as thou goest unto Zoar.* "And Lot lifted up his eyes" signifies that the external man was illuminated from the internal; "and saw all the Plain of the Jordan" signifies the good and true things that are in the external man; "that it was all well watered" signifies that these can increase there; "before Jehovah destroyed Sodom and Gomorrah" signifies the external man destroyed by the lusts of evil and the persuasions of falsity; "like the garden of Jehovah" signifies its rational things; "like the land of Egypt as thou goest unto Zoar" signifies knowledge from affections for good. These things signify that the external man appeared to the Lord as it is in its beauty, when conjoined to the internal.

1584. *Lot lifted up his eyes.* That this signifies that the external man was illuminated by the internal, is evident from the signification of lifting up the eyes, which is to see, in the internal sense to perceive; and here to be illuminated, because it is predicated of Lot, or the external man; for this, when it perceives what the external man is when conjoined to the internal, or what it is in its beauty, is then illuminated from the internal, and is then in the Divine vision which is here treated of. Nor can it be doubted that the Lord when a boy was as to His external man in such Divine sight very often; because He alone was to conjoin the external man to the internal. The external man was His Human Essence, but the internal was the Divine Essence.

1585. *And saw all the Plain of the Jordan.* That this signifies those good and true things which were in the external man, is evident from the signification of a plain, and of the Jordan. The Plain of the Jordan, in the internal sense, signifies the external man as to all its good and true things. That the Plain of the Jordan, signifies

this, is because the Jordan was a boundary of the land of Canaan. The land of Canaan, as has been before said and shown, signifies the Lord's kingdom and church, and indeed the celestial and the spiritual things thereof; on which account it has also been called the Holy Land, and the Heavenly Canaan; and because it signifies the Lord's kingdom and church, it signifies in the supreme sense the Lord Himself, Who is the all in all of His kingdom and His church. Hence all things that were in the land of 2
Canaan were representative. Those which were in the midst of the land, or which were the inmost, represented the Lord's internal man — as Mount Zion and Jerusalem, the former celestial things, the latter spiritual things. Those that were farther distant from the centre, represented the things more remote from the internals. Those which were the farthest off, or which were the boundaries, represented the external man. The boundaries of Canaan were several; in general, the two rivers Euphrates and Jordan, and also the sea. Hence the Euphrates and the Jordan represented the externals. Here, therefore, the Plain of the Jordan, signifies, as it represents, all the things which are in the external man. The case is similar when the expression "the land of Canaan" is applied to the Lord's kingdom in the heavens, or to the Lord's church on earth, also to the man of His kingdom or church, or to the celestial things of love abstractly, and so on. From this it is, 3
that almost all the cities, and indeed all the mountains, hills, valleys, rivers, and other things, in the land of Canaan, were representative. It has already been shown (n. 120) that the river Euphrates, because it was a boundary, represented the things of sense and of knowledge which are of the external man. That the case is similar with the Jordan, and the Plain of the Jordan, may be evident from passages that now follow. In David: *O my God, my soul is bowed down within me; therefore will I remember Thee from the land of Jordan, and the Hermons, from the moun-*

tain of straitness (Ps. xlii. 6); where the land of Jordan stands for that which is low, and so for that which is distant from the celestial, as man's externals are from his internals.
4 That the sons of Israel crossed the Jordan when they entered the land of Canaan, and that it was then divided, likewise represented the access to the internal man through the external, also man's entrance into the Lord's kingdom, besides other things (see Josh. iii. 14 to the end; iv. 1 to the end). And because the external man continually fights against the internal, and desires dominion, the pride or swelling of the Jordan became a prophetic expression. As in Jeremiah: *How wilt thou contend with horses? And in a land of peace thou art secure; but how wilt thou do in the pride of the Jordan* (xii. 5)? "The pride of the Jordan" stands for the things which are of the external man, which rise up and wish to rule over the internal man, as reasonings do — which here are the horses — and the con-
5 fidence that is from them. In the same: *Edom shall be for a desolation. . . . Behold he shall come up like a lion from the pride of the Jordan, to the habitation of Ethan* (xlix. 17, 19): "the pride of the Jordan" stands for the rising of the external man against the good and true things of the internal. In Zechariah: *Howl, O fir tree, for the cedar is fallen, because the magnificent ones are laid waste. Howl, O ye oaks of Bashan, for the defenced forest is come down. A voice of the howling of the shepherds, for their magnificence is laid waste; a voice of the roaring of young lions, for the pride of the Jordan is laid waste* (xi. 2, 3). That the Jordan was a boundary of the land of Canaan, is evident from Numbers xxxiv. 12; and of the land of Judah toward the east, from Joshua xv. 5.

1586. *That it was all well watered.* That this signifies that good things and truths can grow there, may be evident from the signification of well watered (see what was said above, n. 108).

1587. *Before Jehovah destroyed Sodom and Gomorrah.*

That this signifies the external man destroyed by the lusts of evil and the persuasions of falsity, may be evident from the signification of Sodom, as the lusts of evil, and from the signification of Gomorrah, as the persuasions of falsity; for these two are what destroy the external man and separate it from the internal, and these two were what destroyed the Most Ancient Church before the flood. The lusts of evil are of the will, and the persuasions of falsity are of the understanding; and when these two reign, the whole external man is destroyed; and when it is destroyed, it is also separated from the internal. Not that the soul or spirit is separated from the body, but that good and truth are separated from man's soul or spirit, so as not to flow in except remotely; which influx will, by the Divine mercy of the Lord, be spoken of elsewhere. And because the external man was so destroyed in the human race, and its bond with the internal, that is, with good and truth, broken, the Lord came into the world that He might conjoin and unite the external man to the internal, that is, the Human Essence to the Divine. What the external man is when conjoined to the internal, is here described — that before Jehovah destroyed Sodom and Gomorrah, it was "like the garden of Jehovah, like the land of Egypt as thou goest unto Zoar."

1588. *Like the garden of Jehovah.* That this signifies its rational things, is evident from the signification of "the garden of Jehovah," as intelligence (see n. 100); accordingly it signifies the rational, which is the medium between the internal and the external man. The rational is the intelligence of the external man. It is called "the garden of Jehovah" when the rational is celestial, that is, from a celestial origin, as it was with the Most Ancient Church; of which it is thus said in Isaiah: *Jehovah will comfort Zion; He will comfort all her waste places, and will make her wilderness like Eden, and her desert like the garden of Jehovah; joy and gladness shall be found in her,*

thanksgiving and the voice of a song (li. 3). But it is called "the garden of God" when the rational is spiritual, that is, from a spiritual origin; as with the Ancient Church, spoken of in Ezekiel: *Full of wisdom, and perfect in beauty, thou wast in Eden, the garden of God* (xxviii. 12, 13). Man's rational is compared to a garden, from the representative that is presented in heaven; it is man's rational which appears no otherwise than as a garden, when the celestial spiritual flows into it from the Lord; and indeed paradises are also presented to the sight, therefrom, which in magnificence and beauty surpass every idea of human imagination; which is the effect of the influx of celestial spiritual light from the Lord, spoken of before (n. 1042, 1043). The pleasant and the beautiful things of the paradises are not what affect the beholder, but the celestial spiritual things which live in them.

1589. *Like the land of Egypt as thou goest unto Zoar.* That this signifies knowledge from affections for good, may be evident from the signification of Egypt (see n. 1164, 1165; in the good sense, n. 1462), as being knowledge; and from the signification of Zoar, as being affection for good. Zoar was a city not far from Sodom, whither also Lot fled when rescued by the angels from the burning of Sodom (described, Gen. xix. 20, 22, 30). Zoar is also named in other places (Gen. xiv. 2, 8; Deut. xxxiv. 3; Isa. xv. 5; Jer. xlviii. 34), where also it signifies affection; and as it signifies affection for good, it also signifies in the
2 opposite sense, which is common, affection for evil. There are three faculties which constitute the external man, namely, the rational, that of learning, and the external sensual. The rational is interior, the learning is exterior, this sensual is outermost. It is the rational by which the internal man is conjoined to the external. Such as the rational is, such is the conjunction. The external sensual is here the sight and the hearing. But the rational is in itself nothing, unless affection flows into it and makes it active

and causes it to live. It follows from this, that the rational is such as the affection is. When affection for good flows in, it becomes in the rational, affection for truth. The contrary is the case, when affection for evil flows in. As the faculty of learning applies itself to the rational, and is an instrumentality for it, it follows that the affection flows in into this also, and arranges it; for nothing but affection lives at all in the external man. The reason of this is, that affection for good comes down from the celestial, that is, from celestial love, which vivifies everything into which it flows; it even vivifies the affections for evil, or lusts. For the good of love from the Lord flows in continually, 3
and indeed through the internal man into the external; but the man who is in affection for evil, or in lust, perverts the good; and still there remains life from it. This may be perceived by comparison with the objects which receive the rays of the sun. There are some that receive these rays most beautifully, and turn them into most beautiful colors, as the diamond, the ruby, the jacinth, the sapphire, and other precious stones; but there are others which do not so receive them, but turn them into most disagreeable colors. The same may also be evident from the different genius of different men. There are those who receive good from another with all affection; and there are those who turn it into evil. From this it may be evident what the knowledge from affections for good is, which is signified by "the land of Egypt in coming to Zoar," when the rational is "like the garden of Jehovah."

1590. That these things signify that to the Lord the external man appeared as it is in its beauty when conjoined to the internal, may be evident from the internal sense; in which the Lord as to His internal man is represented by Abram, and as to the external by Lot. What the beauty of the external man is when conjoined to the internal, cannot be described, because it is not given with any man, but with the Lord alone. What is given in man and angel, is

from the Lord. Only in a small degree it may appear, from the image of the Lord as to His external man that is presented in the heavens (see n. 553 and 1530). The three heavens are images of the Lord's external man; but their beauty can never be described by anything so as to present an idea of what it is to any one's apprehension. As in the Lord everything is infinite, so in heaven everything is indefinite. The indefinite of heaven is an image of the infinite of the Lord.

1591. Verse 11. *And Lot chose him all the Plain of the Jordan; and Lot journeyed from the east; and they were separated, a man from his brother.* "And Lot chose him all the Plain of the Jordan" signifies the external man, that it was such; "and Lot journeyed from the east" signifies the things in the external man that recede from celestial love; "and they were separated, a man from his brother" signifies that those things cause the separation.

1592. *Lot chose him all the Plain of the Jordan.* That this signifies the external man, and that it was such, is evident from the signification of the Plain of the Jordan, explained in the preceding verse, which is the external man. In the preceding verse is described the beauty of the external man when it is conjoined to the internal, but its deformity when disjoined is described in this and the two following verses.

1593. *And Lot journeyed from the east.** That this signifies those things in the external man that recede from celestial love, is evident from the signification of the east, as being the Lord, and thus all that is celestial (spoken of before, n. 101); and as the Lord is signified by the east, it follows that the east is here the Lord's internal man, which was Divine. Thus that the external man receded from the internal, is here signified by "Lot journeyed from the east."

1594. *And they were separated, a man from his brother.*

* "From the east" means from the east of the mountain where Abram was.

That this signifies that those things cause the separation, follows from what has been said. What "a man, a brother," is, was told above at verse 8, namely, that it is union; to be separated, a man from his brother, is therefore disunion. Man does not know what disunites the external man from the internal, and the cause of this is manifold: it is not only that he does not know, or if he has been told it, does not believe, that there is an internal man; but it is also that he does not know, or if he has been told it, does not believe that the love of self and its lusts are what disunite—also the love of the world and its lusts, but not so much as the love of self. The reason that man does 2
not know, and, if he has been told it, does not believe, that there is an internal man, is that he lives in corporeal and sensual things, which cannot see what is interior. Interior things can see what is exterior, but exterior things cannot see what is interior; the internal sight can see what the external sight is; but the external sight cannot see what the internal sight is; or, the intellectual and the rational can perceive what the faculty of learning is, but not the reverse. A further cause is, that man does not believe that there is a spirit which is separated from the body at death; and scarcely that there is an internal life which is called the soul; for when the sensual and corporeal man thinks about the separation of the spirit from the body, it strikes him as an impossible thing, because he places life in the body, and confirms himself in this idea from the fact that brute animals also live, but still do not live after death; besides many other things. All this is a consequence of his living in corporeal and sensual things; which kind of life, viewed in itself, scarcely differs from the life of brute animals, with the single exception that a man has ability to think and reason about the things that he meets with; but upon this faculty, which brute animals have not, he does not then reflect. This cause, however, is not what most disunites 3
the external man from the internal; for a very great part of

mankind are in just such unbelief, and the most learned more than the simple. But what disunites is principally the love of self; the love of the world, also, but not so much as the love of self. The reason that man does not know this, is that he lives in no charity; and when he is living in no charity, it cannot be apparent to him that a life of the love of self and its lusts is so contrary to heavenly love. Then also there is in the love of self and its lusts something glowing, and thence enjoyable, which so affects the life that he hardly knows otherwise than that eternal happiness itself consists in it. Many therefore place eternal happiness also in becoming great after the life of the body, and in being served by others, even by angels; when they may themselves be willing to serve no one, unless for the sake of self, with a hidden view to being served themselves. Their saying that they wish then to serve the Lord alone, is false; for they who are in the love of self, wish to have even the Lord serve them; and as far as this is not done, they fall back. Thus they carry in their heart the desire to become Lords themselves, and to reign over the universe. It is easy to conceive what kind of government this would be, when many, nay, when all, are like this. Is not the government infernal, where every one loves himself more than any other? This lies hid in the love of self. Hence it may be evident what the love of self is, even from the fact that there is concealed within it hatred against all who do not make themselves subject to it as slaves; and because there is hatred, there are also revenge, cruelties, deceits, and many
4 other abominable things. But mutual love, which alone is heavenly, consists in a man's not only saying of himself, but acknowledging and believing, that he is most unworthy; and that he is something vile and filthy, which the Lord out of infinite mercy continually withdraws and holds back from hell; into which the man continually strives, yea longs, to precipitate himself. His acknowledging and believing this, is because it is true; not that the Lord, or any

angel, wishes him to acknowledge and believe it for the sake of his submission; but that he may not exalt himself, when he still is such; as if excrement should call itself pure gold, or a fly of the dunghill should say that it is a bird of paradise. So far, therefore, as a man acknowledges and believes himself to be as he is, he recedes from the love of self and its lusts, and so far he abhors himself. So far as he does this, he receives heavenly love from the Lord, that is, mutual love; which is, that he wishes to serve all. These are they who are meant by "the least," who become the greatest in the Lord's kingdom (see Matt. xx. 26–28; Luke ix. 46–48). From these things it may be evident what disjoins the external man from the internal; namely, that it is principally the love of self. And what principally unites the external man to the internal is mutual love; which can by no means be given before the love of self recedes; for they are altogether contrary to each other. The internal man is nothing else than mutual love. The spirit itself or soul of man is the inner man, which lives after death; and it is organic, for it is adjoined to the body while the man is living in the world. This inner man, or his soul or spirit, is not the internal man; but the internal man is in it, when mutual love is in it. The things which are of the internal man are the Lord's; so that it may be said that the internal man is the Lord. But because to an angel or a man while he lives in mutual love, the Lord gives a heavenly proprium, so that it appears no otherwise than that he does good of himself, therefore the internal man is predicated of man, as if it were his. But he who is in mutual love acknowledges and believes that all that is good and true is not his, but the Lord's; and his ability to love another as himself, and still more, if he is like the angels, his ability to love another more than himself, he acknowledges and believes to be the Lord's gift; from which gift and its happiness he recedes, so far as he recedes from the acknowledgment that it is the Lord's.

1595. Verse 12. *Abram dwelt in the land of Canaan, and Lot dwelt in the cities of the Plain, and moved his tent a far as Sodom.* "Abram dwelt in the land of Canaan" signifies that the internal man was in the celestial things of love; "and Lot dwelt in the cities of the Plain" signifies that the external man was in mere knowledge; "and moved his tent as far as Sodom" signifies extension to lusts.

1596. *Abram dwelt in the Land of Canaan.* That this signifies that the internal man was in the celestial things of love, is evident from the signification of the land of Canaan, as being the celestial things of love, spoken of several times before.

1597. *And Lot dwelt in the cities of the Plain.* That this signifies that the external man was in mere knowledge, is evident from the representation of Lot, which is the external man; and from the signification of a city, or cities, as being doctrinals; which in themselves are nothing but knowledge, when they are predicated of the external man while this is separated from the internal. That cities signify doctrinals, both true and false, was shown above (n. 402).

1598. *And moved his tent as far as Sodom.* That this signifies extension to lusts, is evident from the signification of Sodom (explained above, at verse 10), which is lust. These things correspond with those in verse 10, preceding — that "the Plain of the Jordan was all well watered, like the garden of Jehovah, like the land of Egypt as thou goest to Zoar;" where the external man when united to the internal was treated of; and by "the land of Egypt as thou goest to Zoar" was signified knowledge acquired from affection for good. But here, that "Lot dwelt in the cities of the Plain, and moved his tent as far as Sodom" signifies the external man when not united to the internal; and by these things is signified knowledge acquired from the affections for evil, or lusts. For there the beauty of the external man when united to the internal, was described;

but here, its deformity when not united; and still more in the verse that follows, where it is said, "And the men of Sodom were wicked and sinners against Jehovah exceedingly." What the deformity of the external man is when separated from the internal, may be evident to every one from what has been said respecting the love of self and its lusts, which are what principally disunite. As great as is the beauty of the external man when united to the internal, so great is its deformity when disunited. For the external man, in itself considered, is for nothing else than to serve the internal; it affords a kind of instrumentality, by which ends may become uses, and uses be presented in effect, and thus there may be a perfection of all things. The contrary takes place when the external man separates itself from the internal, and wishes to be of service to itself alone; and still more when it wishes to rule over the internal; which is principally the case with the love of self and its lusts, as has been shown.

1599. Verse 13. *And the men of Sodom were wicked and sinners against Jehovah exceedingly.* "The men of Sodom were wicked and sinners against Jehovah exceedingly" signifies the lusts to which mere knowledge extended itself.

1600. *The men of Sodom were wicked and sinners against Jehovah exceedingly.* That this signifies the lusts to which the mere knowledge extended itself, may be evident from the signification of Sodom, explained before, as lusts; and from the signification of men, as being intellectual and rational things; here mere knowledge, because it is said of the external man when separated from the internal. That men signify intellectual and rational things, was also shown above (n. 265, 749, 1007). Mere knowledge is said to extend itself to lusts, when it is acquired with no other end than that one may become great; not that it may serve him for use, that he may thereby become good. All knowledge is for the end that a man may be-

come rational, and thus wise; and that he may thus serve the internal man.

1601. Verse 14. *And Jehovah said unto Abram, after that Lot was separated from him, Lift up, now, thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward.* "Jehovah said unto Abram" signifies that Jehovah spake thus to the Lord; "after Lot was separated from him" signifies when the lusts of the external man had been removed so as not to impede; "Lift up, now, thine eyes, and look from the place where thou art" signifies the state in which the Lord then was, from which He could perceive things that were to come; "northward, and southward, and eastward, and westward" signifies all persons, as many as there are in the universe.

1602. *Jehovah said unto Abram.* That this signifies that Jehovah thus spake to the Lord, may be evident from the internal sense of the Word, in which the Lord is meant by Abram; as also from the state itself in which He then was, which is also described here; namely, that the external things that impeded were removed, which is signified by the words "after Lot was separated from him." The Lord as to His internal man was Divine, because born of Jehovah; and therefore when nothing impeded on the part of the external man, it follows that He saw all things that were to come; and that this then appeared as if Jehovah spake, is because it appeared before the external man. As to His internal man He was one with Jehovah, as the Lord Himself teaches in John: *Philip said . . . Show us the Father. . . . Jesus said . . . Have I been so long time with you, and dost thou not know Me, Philip? He that seeth Me seeth the Father: how sayest thou, then, Show us the Father? Believest thou not that I am in the Father, and the Father in Me? . . . Believe Me that I am in the Father, and the Father in Me* (xiv. 6, 8–11).

1603. *After Lot was separated from him.* That this

signifies when the lusts of the external man had been removed so as not to impede, is evident from the representation of Lot, which is the external man, and from what precedes in regard to his being separated, that is, the things which would impede; and when these were removed, the internal man, or Jehovah, acted as one with the external, or with the Lord's Human Essence. The external things that do not agree, spoken of above, are all that impede the internal man, while acting into the external, in making it one with itself. The external man is nothing else than a kind of instrument, or something organic, having in itself no life; it receives life from the internal man, and then it appears as if the external man had life of itself. But with 2 the Lord, after He expelled the hereditary evil, and so purified the organic things of His Human Essence, these, too, received life; so that the Lord, as He was life as to His internal man, became life as to His external man also. This is what is signified by glorification, in John: *Jesus saith, Now is the Son of Man glorified, and God is glorified in Him. If God is glorified in Him, God will also glorify Him in Himself, and straightway shall He glorify Him* (xiii. 31, 32). Again: *Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee. . . . Now, therefore, O Father, glorify Thou Me with Thine own self, with the glory which I had with Thee before the world was* (xvii. 1, 5). Again: Jesus said, *Father, glorify Thy name. There came therefore a voice from heaven, I have both glorified, and will glorify again* (xii. 28).

1604. *Lift up, now, thine eyes, and look from the place where thou art.* That this signifies the state in which the Lord then was, is evident from the signification of lifting up the eyes and looking, which is to be illuminated and to perceive (as shown above, at verse 10); and from the signification of place in the internal sense, as being state. That place is nothing else than state was shown above (n. 1274, 1376–1379).

1605. *Northward, and southward, and eastward, and westward.* That this signifies all persons, as many as there are in the universe, is evident from the signification of these quarters. The north, the south, the east, and the west, in the Word, have each its own signification. The north signifies those who are out of the church, namely, those who are in darkness as to the truths of faith; and it signifies further the darkness in man. But the south signifies those who are within the church, that is, who are in light as to knowledges; and it likewise signifies the light itself. The east signifies those who were aforetime, and it signifies also celestial love, as shown before. But the west signifies those who are to come, and in like manner those who are not in love. Their special signification is evident from the series in the internal sense. But when they are all mentioned, as here, "the north, the south, the east, and the west," they signify all in the whole world, who are now living, who have been, and who are to come; they also signify the states of the human race as to love and faith.

1606. Verse 15. *For all the land which thou seest, to thee will I give it, and to thy seed for ever.* "For all the land which thou seest, to thee will I give it" signifies the heavenly kingdom, that it should be the Lord's; "and to thy seed, for ever" signifies those who should have faith in Him.

1607. *For all the land which thou seest, to thee will I give it.* That this signifies the heavenly kingdom, that it should be the Lord's, is evident from the signification of land, and here of the land of Canaan — because it is said, "the land which thou seest" — as being the heavenly kingdom. For by the land of Canaan was represented the Lord's kingdom in the heavens, that is heaven, and the Lord's kingdom on earth, or the church; which signification of land or earth has been several times treated of before. That the kingdom in the heavens and on earth

was given to the Lord, is evident in various passages of the Word. As in Isaiah: *Unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, God, Mighty, Father of eternity, Prince of Peace* (ix. 6). In Daniel: *I saw in the night visions; and, behold, there came with the clouds of heaven one like unto the Son of Man; and He came even to the Ancient of Days, and they brought Him near before Him. And there was given Him dominion, and glory, and kingdom; and all the peoples, nations, and tongues, shall serve Him. His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed* (vii. 13, 14). The Lord Himself also says this, in Matthew: *All things are delivered unto Me of My Father* (xi. 27); also in Luke (x. 22). And again in Matthew: *All power hath been given unto Me in heaven and on earth* (xxviii. 18). In John: *Thou gavest* to the Son *power over all flesh, that whatsoever Thou hast given Him, to them He should give eternal life* (xvii. 2, 3). The same is also signified by His sitting on the right hand — as in Luke: *Now from henceforth shall the Son of Man be sitting at the right hand of the power of God* (xxii. 69). As to all power being given unto the Son 2
of Man in heaven and on earth, it is to be known that the Lord had power over all things in heaven and on earth, before He came into the world; for He was God from eternity and Jehovah, as He plainly says in John: *Now, O Father, glorify Thou Me with Thine own self, with the glory which I had with Thee before the world was* (xvii. 5): and again: *Verily, verily, I say unto you, before Abraham was, I am* * (viii. 58); for He was Jehovah and God to the Most Ancient Church, which was before the flood, and was seen by them. He was also Jehovah and God to the Ancient Church, which was after the flood. And it was He

* The Latin has *fui*, but elsewhere *sum*, as in n. 9315.

Who was represented by all the rites of the Jewish Church, and Whom they worshipped. But His saying that all power was given unto Him in heaven and on earth, as if it then first were His, is because by the Son of man is meant His Human Essence; and this, when it was united to His Divine Essence, was also Jehovah, and at the same time had power; and this could not be the case before He was glorified, that is, before His Human Essence by the process of union with His Divine Essence, also had life in itself, and so became in like manner Divine and Jehovah; as He says in John: *As the Father hath life in Himself, so hath He given to the Son to have life in Himself* (v. 26).
3 It is His Human Essence, or external man, which is likewise called Son of Man in Daniel, in the passage quoted above; and of which it is said in the passage quoted from Isaiah, *A Child is born and a Son is given to us.* That the heavenly kingdom should be given to Him, and all power in the heavens and on earth, He now saw, and it was now promised to Him; this is signified by the words, *All the land which thou seest, to thee will I give it, and to thy seed after thee for ever.* This was before His Human Essence was united to His Divine Essence, which was united when He overcame the devil and hell, that is, when by His own power and His own might He expelled all evil, which alone disunites.

1608. *And to thy seed for ever.* That this signifies those who should have faith in Him, is evident from the signification of seed, which is faith, and indeed the faith of charity (spoken of before, n. 255, 256, 1025). That the heavenly kingdom should be given to His seed, that is, to those who have faith in Him, is clearly evident from the words of the Lord Himself in John: *The Father loveth the Son, and hath given all things into His hand; he that believeth on the Son hath everlasting life; but he that be-*
2 *lieveth not the Son shall not see life* (iii. 35, 36). And again: *As many as received Him, to them gave He power*

to become sons of God, to those that believe in His name; who were born not of bloods, nor of the will of the flesh, nor of the will of man (i. 12, 13). It is evident from this what faith, or believing in Him, is; namely, that it is with those who receive Him and believe in Him, not from "the will of the flesh," nor from "the will of man." "The will of the flesh" is what is contrary to love and charity, for this is signified by flesh (n. 999); and "the will of man" is what is contrary to faith from love or charity; this is what is signified by man. For the will of the flesh and the will of man are what disjoin; but love and faith therefrom are what conjoin; therefore they in whom are love and the faith from it, are they who are born of God. And because they are born of God, they are called "sons of God," and are His seed, to whom is given the heavenly kingdom. These things are signified by these words in this verse: *All the land which thou seest, to thee will I give it, and to thy seed, for ever.* That the heavenly kingdom 3 cannot be given to those that are in faith without charity, that is, to those who say that they have faith and yet hold the neighbor in hatred, may be evident to any one who is only willing to reflect; for there can be no life in such faith, when hatred, that is hell, makes the life. For hell consists of nothing but hatreds; not of the hatreds which a man has received hereditarily, but of those which he has acquired by actual life.

1609. Verse 16. *And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered.* "I will make thy seed as the dust of the earth" signifies multiplication to immensity; "so that if a man can number the dust of the earth, then shall thy seed also be numbered" signifies asseveration.

1610. *I will make thy seed as the dust of the earth.* That this signifies multiplication to immensity, is evident without explanation. It is here said that his seed should

be made "as the dust of the earth"; in other places in the Word, "as the sand of the sea," and in others, "as the stars of the heavens." Each expression has its peculiar signification. "The dust of the earth" refers to things that are celestial; for the earth, as shown before, signifies the celestial of love. "The sand of the sea" refers to things that are spiritual; for the sea, as has also been shown, signifies the spiritual of love. "As the stars of the heavens" signifies both of these, in a higher degree. As these things cannot be numbered, it thence became a customary form of speaking to express by them fructification and multipli-
2 cation to immensity. That his seed should be immensely multiplied, that is, the faith of love, or love, signifies in the highest sense the Lord, and indeed His Human Essence; for the Lord as to His Human Essence was called the Seed of the woman (see n. 256). And when the Lord's Human Essence is signified, by multiplication to immensity is meant the celestial and spiritual infinitude; but when the faith of charity, or charity, in the human race, is signified by seed, it is meant that this seed in each one who lives in charity is multiplied to immensity. This comes to pass in the other life, with every one who lives in charity. Charity, and the faith from it, and together with these, happiness, are multiplied with him to such a degree, that it can only be described as immense and beyond words. When the human race is signified by the seed, its multiplication in the Lord's kingdom is also to immensity; not only from those who are within the church and their children, but also from those who are without the church and their children. Hence the kingdom of the Lord, or heaven, is immense. Concerning its immensity, by the Divine mercy of the Lord, more will be said elsewhere.

1611. Verse 17. *Arise, walk through the land, in the length of it, and in the breadth of it; for unto thee will I give it.* "Arise, walk through the land" signifies that He should view the heavenly kingdom throughout; "in the

length of it, and in the breadth of it" signifies its celestial and its spiritual; "for unto thee will I give it" signifies that it was to be His.

1612. *Arise, walk through the land.* That this signifies that He should view the heavenly kingdom throughout, is evident from the signification of the land, as being the heavenly kingdom — spoken of several times before. To arise and walk through the land, in the sense of the letter, is to explore and see what it is; in the spiritual sense, therefore, in which by the land, or the land of Canaan, is signified the kingdom of God in the heavens, or heaven, and the kingdom of God on the earth, or the church, it signifies to view it throughout, as also to perceive.

1613. *In the length of it and in the breadth of it.* That this signifies the celestial and the spiritual, or what is the same, good and truth [may be evident from the signification of length and breadth]. That length signifies good, and breadth truth, may be seen explained before (n. 650). The reason is, because the land signifies the heavenly kingdom, or the church; of which no length and breadth can be predicated, but those things which are applicable and correspondent, which are goods and truths. The celestial, or good, because it is primary, is compared to length; but the spiritual, or truth, because it is secondary, is compared to breadth. That breadth is truth, appears plainly 2 enough in the prophetic Word. As in Habakkuk: *I raise up the Chaldeans, that bitter and hasty nation; which walk through the breadths of the land* (i. 6). The Chaldeans stand for those who are in falsity; to walk through the breadths of the land, means to destroy truths; for this is predicated of the Chaldeans. In David: O Jehovah, *Thou hast not shut me up into the hand of the enemy; Thou hast made my feet to stand in a broad place* (Ps. xxxi. 8). To stand in a broad place means in truth. Again: *Out of straitness I called upon Jah; Jah answered me in a broad place* (Ps. cxviii. 5). To answer in a broad place means

in the truth. In Hosea: *Jehovah will feed them as a lamb, in a broad place* (iv. 16). To feed in a broad place signi-
3 fies to teach truth. In Isaiah: *Asshur shall go through Judah, he shall overflow and pass over, he shall reach even to the neck, and the stretchings out of his wings shall be the fulness of the breadth of thy land* (viii. 8). Asshur stands for reasoning, which is to overflow the land, or the church; the wings stand for the reasonings, whence falsities arise; the fulness of the breadth means that it is full of falsities, or things contrary to the truth. Because the length of a land signifies good, and its breadth truth, the New Jerusalem is said to have been measured, and to lie four-square, and its length to be as great as its breadth (Apoc. xxi. 16); from which every one can see that the length and the breadth signify nothing else; since the New Jerusalem is nothing else than the Lord's kingdom in the heavens and on earth. From the signification of things in the internal sense, modes of speaking concerning celestial and spiritual things by means of such things as are on earth, as by length and breadth, formerly became familiar; as the terms height and depth are used in common discourse at the present day, as predicated of wisdom.

1614. *For unto thee will I give it.* That this signifies that it should be His, is evident without explanation. That the land, or the heavenly kingdom, is the Lord's alone, is evident from what has been shown so many times, namely, that no other is the Lord of heaven; and as He is the Lord of heaven, He is the Lord of the church also. It is also evident from this — that all the celestial and the spiritual, or good and truth, are from the Lord alone; and from these, the Lord is the all in all of His heaven; and this so completely that he who has no apperception of good and truth from the Lord, is no longer in heaven. This is the sphere which reigns in the universal heaven; this also is the soul of heaven; and it is the life which flows in into all who are in good.

1615. Verse 18. *And Abram moved his tent, and came and dwelt in the oak groves of Mamre, which are in Hebron, and built there an altar to Jehovah.* "Abram moved his tent, and came and dwelt in the oak groves of Mamre, which are in Hebron" signifies that the Lord came to a perception still more internal; this is the sixth state; "and he built there an altar to Jehovah" signifies worship from that state.

1616. *And Abram moved his tent, and came and dwelt in the oak groves of Mamre, which are in Hebron.* That this signifies that the Lord attained to a perception still more internal, is evident from the signification of tenting, or moving and fixing the tent, which is, to be conjoined — for a tent is the holy of worship, as shown before (n. 414, 1452), by which the external man is conjoined to the internal — and from the signification of an oak grove, as being perception, explained above (n. 1442, 1443), where it was the oak grove of Moreh, which is the first perception; but here, the oak groves of Mamre, in the plural, which signify more perception, that is, more internal. This perception is called "the oak groves of Mamre, which are in Hebron." Mamre is also mentioned elsewhere (as in Gen. xiv. 13; xviii. 1; xxiii. 17–19; xxxv. 27), and Hebron likewise (as in Gen. xxxv. 27; xxxvii. 14; Josh. x. 36, 39; xiv. 13, 14, 15; xv. 13, 54; xx. 7; xxi. 11, 13; Judges i. 10, 20; and in other places); but with what signification, will by the Divine mercy of the Lord be seen where these passages are explained. As to "the oak groves of Mamre, 2 which are in Hebron" signifying a still more internal perception, the case is as follows. As the things which are of the external man are conjoined to the celestial things of the internal man, so perception increases and becomes more internal. Conjunction with celestial things gives perception; for in the celestial things which are of love to Jehovah is the very life of the internal man; or, what is the same, in the celestial things which are of love, that is,

in celestial love, Jehovah is present; which presence is not perceived in the external man before conjunction has been
3 effected. All perception is from conjunction. Here it is evident from the internal sense how it was with the Lord, namely, that His external man, or the Human Essence, was conjoined to the Divine Essence by degrees, according to the multiplication and fructification of knowledges. In no way can any one, as a man, be conjoined to Jehovah or the Lord, except by knowledges; for by knowledges a man becomes a man; and so the Lord, because born as another man, was also instructed as another man; but into His knowledges as receptacles, celestial things were perpetually being insinuated, so that the knowledges continually became the recipient vessels of celestial things, and these also became themselves celestial. He continually
4 went on thus, to the celestial things of infancy. For, as said before, the celestial things which are of love are insinuated from first infancy to boyhood, and also to youth, when being a man he is then and afterwards imbued with knowledges both external and internal. If the man is such that he can be regenerated, those knowledges are being filled with the celestial things which are of love and charity, and are thus implanted in the celestial things with which he has been gifted from infancy to boyhood and youth; and thus his external man is conjoined to the internal. They are first implanted in the celestial things with which he was gifted in youth, next in those with which he was gifted in boyhood, and at last in those with which he was gifted in infancy; then he is an infant, of whom the Lord said that "of such is the kingdom of God." This implantation is effected by the Lord alone; and for this reason nothing celestial is given with man, or can be given, that is not
5 from the Lord, and which is not the Lord's. But the Lord from His own power conjoined His external man to His internal, and filled His knowledges with celestial things, and implanted them in the celestial things, and this indeed

according to Divine order; first in the celestial things of His boyhood, next in the celestial things of the age between boyhood and infancy, and at last in the celestial things of His infancy. He thus at the same time became, as to the Human Essence, innocence itself and love itself, from which is all innocence and all love in the heavens and on earth. Such innocence is true infancy, because it is at the same time wisdom. But the innocence of infancy, unless it becomes by knowledges the innocence of wisdom, is of no use; and therefore infants in the other life are imbued with knowledges. As the Lord implanted knowledges in celestial things, so He had perception — for, as was said, all perception is from conjunction. He had His first perception when He implanted the sensuous knowledge of childhood, which perception is signified by "the oak grove of Moreh"; His second, described here, which is more internal, when He implanted intelligent knowledge; which perception is signified by "the oak groves of Mamre which are in Hebron."

1617. That this is a sixth state, is evident from the things contained in the preceding chapter.

1618. *And built there an altar to Jehovah.* That this signifies worship from that state, is evident from the signification of an altar, which is the representative of all worship in general (explained before, n. 921). By worship, in the internal sense, is meant all conjunction by love and charity. A man is in worship continually, when he is in love and charity; external worship is only the effect. The angels are in such worship; with them, therefore, there is perpetual Sabbath. Hence also the Sabbath, in the internal sense, signifies the Lord's kingdom. But man, when he is in the world, ought not to be without external worship also. For by external worship internal things are called forth, and by means of external worship the external things are kept in a holy state, so that the internal things can flow in. And besides man is thus imbued with

knowledges, and prepared for receiving celestial things, and also gifted with states of holiness, though he knows it not; which states of holiness are preserved to him by the Lord for the benefit of the eternal life; for all the states of his life return in the other life.

CONTINUATION CONCERNING THE LIGHT IN WHICH ANGELS LIVE: ALSO CONCERNING THEIR PARADISAL SCENES, AND THEIR DWELLINGS.

1619. When a man's inner sight is opened, which is the sight of his spirit, then the things in the other life appear, which can by no means be made visible to the sight of the body. The visions of the prophets were nothing else. In heaven, as has been said, there are continual representations of the Lord and His kingdom; and there are things that are significative; and this to such an extent that nothing exists before the sight of the angels, that is not representative and significative. Thence are the representatives and significatives in the Word; for the Word is from the Lord through heaven.

1620. The things which may be seen in the world of spirits and in heaven are more than can be told. Here, because the light is treated of, it is proper to tell of the things which are immediately from the light; as the atmospheres, the paradisal and rainbow scenes, the palaces and dwellings, which are there bright and living before the outer sight of spirits and angels, and are perceived at the same time by every sense; so that they say that these are real, but those in the world in comparison are not real.

1621. As regards the atmospheres in which the blessed live, which are of the light because from that light, they are numberless, and of so great beauty and pleasantness that they cannot be described. There are diamond-like atmospheres, which glitter in all their minutest particles, as if these were of diamond. There are atmospheres resem-

bling the glittering of all the precious stones. There are atmospheres as of great pearls translucent from their centres, and shining with the brightest colors. There are atmospheres that flame as from gold, also from silver, and also from diamond-like gold and silver. There are atmospheres of flowers of variegated hue, which are in forms most minute and scarcely discernible; such fill the heaven of infants, with innumerable varieties. There are even atmospheres as of sporting infants, in forms most minute, indiscernible, perceptible only to an inmost idea; from which the infants receive the idea that all the things around them are living, and are in the Lord's life; which affects their inmosts with happiness. There are other kinds besides, for the varieties are innumerable and also ineffable.

1622. As to the paradisal scenes, they are amazing. Paradisal gardens are presented to view, of immense extent, and of trees of every kind, of so great beauty and pleasantness as to surpass every idea of thought; and with such life before the external sight that they not only see them, but perceive every single thing much more vividly than the sight of the eye perceives such things on earth. That I might not be in doubt respecting this, I was also conducted to the region where those are who live a paradisal life, and I saw it; it is in front of and a little above the corner of the right eye. Things one and all appear in their most beautiful spring-time and flower, with magnificence and variety that are amazing; and they are living, each and all, because they are representatives; for there is nothing that does not represent and signify something celestial and spiritual. Thus they not only affect the sight with pleasantness, but the mind also with happiness. Cer- 2
tain souls, new-comers from the world — who from principles received while they lived, doubted the possibility of such things existing in the other life, where there is no wood and stone — being taken up hither and speaking thence with me, said in their amazement that it was beyond

words, and that they could in no way represent the ineffableness by any idea, and that joys and delights shone forth from every thing, and this with successive varieties. The souls that are introduced into heaven are for the most part carried first of all to the paradisal regions. But the angels look upon these things with other eyes. The paradises do not delight them, but the representatives; thus the celestial and spiritual things from which they are. From them the Most Ancient Church had what related to paradise.

1623. As regards the rainbow scenes, there is, as it were, a rainbow heaven, where the whole atmosphere throughout appears to be made up of minute rainbows. Those who belong to the province of the inner part of the eye are there, at the right in front, a little way up. There the whole atmosphere, or aura, is made up of such flashes of light, irradiated thus, as it were, in all its origins. Around is the encompassing form of an immense rainbow, most beautiful, composed of similar smaller ones that are the beauteous images of the larger. Every color is thus made up of innumerable rays, so that myriads enter into the constitution of one general ray that can be perceived; and this is as it were a modification of the origins of the light from the celestial and spiritual things which produce it, and which at the same time present before the sight the representative idea. The varieties and changes of the rainbows are innumerable; some of them it has been permitted me to see; and that some idea may be conceived of their variety, and that it may be evident of what innumerable rays one visible ray consists, one or two of the varieties may be described.

1624. I saw the form of a certain large rainbow, that I might know from that what they are in their smallest forms. The light was the brightest white, encompassed with a sort of border, in the centre of which was something obscure and earth-like, around which it was most beautifully light; which light was varied and intersected by another light with golden points, like little stars. And, besides, there were

variegations introduced by flowers of variegated hue, that entered into the light. The colors of the flowers were not from white light but flamy. All of these things were representative of celestial and spiritual things. All the colors seen in the other life represent what is celestial and spiritual; colors from flamy light, the things which are of love and of affection for good; and colors from shining white light, those that are of faith and of affection for truth. From these origins are all colors in the other life; and they therefore are so refulgent that the colors in the world cannot be compared to them. There are also colors which have never been seen in the world.

1625. A rainbow form was also seen, in the midst of which was a green space, as of herbage; and there was perceived the semblance of a sun which was itself unseen, at one side, illuminating it, and pouring in a light of such shining whiteness as cannot be described. At the outer border were the most charming variations of color, in a light pearly plane. From these and other things it may be evident what the forms of the rainbows are in their minutest parts, and that there are indefinite variations, and this according to the charity, and the faith from it, of him to whom the representations are made, and who is as a rainbow to those to whom he is presented in his comeliness and his glory.

1626. Besides these paradisal scenes, cities are also presented to view, with magnificent palaces, contiguous to one another, resplendent in their coloring, beyond all the art of the architect. Nor is this to be wondered at: cities of similar appearance were also seen by the prophets, when their inner sight was opened, and this so clearly that nothing in the world could be more distinct. Thus was the New Jerusalem seen by John, which is also described by him in these words: *And he carried me away in the spirit upon a mountain great and high, and showed me the great city, the holy Jerusalem . . . having a wall great and high,*

having twelve gates. . . . And the building of the wall thereof was jasper; and the city was pure gold, like unto golden glass. The foundations of the wall . . . were adorned with all manner of precious stones. The first foundation was jasper, the second sapphire, the third chalcedony, the fourth emerald, the fifth sardonyx, the sixth sardius, the seventh chrysolite, the eighth beryl, the ninth topas, the tenth chrysoprasus, the eleventh jacinth, the twelfth an amethyst (Apoc. xxi. 10, 12, 18–20). Such things also were seen by the prophets. Similar things, beyond number, are seen by angels and angelic spirits in clear day; and, what is wonderful, they are perceived by all the senses. These things cannot be credited by one who has extinguished spiritual ideas by the terms and definitions of human philosophy, and by reasonings; when yet they are most real. That they are real, might have been concluded from this, that they have been seen so many times by the saints.

1627. Besides cities and palaces, it has also sometimes been given me to see their decorations, as those of the steps and the gates; and these were moving as if alive, and continually changing, with a beauty and symmetry ever new. And I was informed that the variations may thus succeed each other perpetually, even if it were to be for ever, with new harmony continually, the succession itself also forming a harmony. And it was said that these were among the very little things.

1628. All the angels have their own dwellings, where they are, which are magnificent. I have been there, and have sometimes seen and admired them, and have there spoken with the angels. They are so distinct and clearly seen, that nothing can be more so. The habitations on earth are scarce any thing in comparison. They also call those which are on the earth dead, and not real; but their own, living and true, because from the Lord. The architecture is such that art itself is from it, with variety that

knows no limit. They said that if all the palaces in the whole world should be given to them, they would not change their own for them. What is made of stone, clay, and wood is dead to them; but what is from the Lord, and from life itself and light itself, is living; and this the more, because they enjoy them by every sense. The things that are there are altogether adapted to the senses of spirits and angels; for spirits cannot see at all by their sight the things that are in the light of the solar world; but things of stone and wood are adapted to the senses of men in the body. Spiritual things are in correspondence with those who are spiritual, and corporeal things with those who are corporeal.

1629. The habitations of good spirits and of angelic spirits generally have porticos, or long entrance halls, arched, and sometimes doubled, where they walk. The walls of these are formed with much variety, and are also decorated with flowers, and garlands of flowers wonderfully woven together, and with many other ornaments, that are varied and succeed one another, as was said before; these they see, now in a clearer light, and now in a less clear, always with interior delight. Their dwellings are also changed into more beautiful ones, as the spirits are perfected. When they are changed, there appears something representing a window, at one side; this is enlarged, and it becomes darker within; and there opens as it were something of heaven, with stars, also a kind of cloud; which is an indication that their homes are to be changed into still more pleasant ones.

1630. Spirits are very indignant that men have no conception of the life of spirits and angels, and that they think them to be in an obscure state, which cannot but be most sad, and as it were in vacuity and emptiness; when yet they are in the greatest light, and in the enjoyment of all good things as to all the senses, and indeed as to an inmost perception of them. There were souls also that

came lately from the world, that brought with them, from the principles there accepted, the idea that there were no such things in the other life. They were therefore introduced into the homes of angels, and spoke with those who were there, and saw these things. When they returned, they said that they perceived that it was so, and that the things were real; but that they had not at all believed this in the life of the body, and could not believe it; also that these must of necessity be among the wonderful things that are not believed because they are not comprehended. But because experience is a thing of sense, but of the inner sense, this also was said to them — that still they are not to doubt, for the reason that they do not comprehend; for if nothing were believed except that which is comprehended, nothing would be believed respecting the things of inner nature; still less concerning the things which are of eternal life. Hence is the insanity of our age.

1631. They who were rich in the life of the body, and dwelt in magnificent palaces, placing their heaven in such things, and, being destitute of conscience and charity, deprived others of their goods under various pretences, when they come into the other life, are, as was said, first introduced into the very same life which they had in the world. And there also they are sometimes allowed to dwell in palaces, in like manner as in the world. For in the other life all in the beginning are received as guests and as newcomers; and as their interiors and ends of life are not yet to be disclosed, angels from the Lord treat them with favor and kindness. But the scene is changed. The palaces are slowly dissipated, and become small houses, more and more mean, and at last none at all. And then they wander about, like those who ask alms, and beg to be received. But because they are such, they are expelled from the societies; and at last they become excrementitious, and exhale a sphere of the fetor of teeth.

1632. I have spoken with angels concerning representa-

tives, to the effect that there is nothing in the vegetable kingdom on the earth which does not in some way represent the Lord's kingdom. They said that all the beautiful and comely things in the vegetable kingdom, derive their origin through heaven from the Lord; and that when the celestial and spiritual things of the Lord flow in into nature, such things have actual existence; and that the vegetative soul or life is from this. Hence are representatives. Because this is not known in the world, it was called a heavenly arcanum.

1633. I have likewise been fully informed what the influx into the lives of animals also is, which are all dissipated after death; which subject, by the Divine mercy of the Lord, will be treated of in what follows.

CHAPTER FOURTEENTH.

THE SPEECH OF SPIRITS AND ANGELS.

1634. It is known from the Word of the Lord that many persons formerly spoke with spirits and angels, and that they heard and saw many things that are in the other life; but that afterwards heaven was as it were shut, and so fully that it is scarcely believed at this day that there are spirits and angels, still less that any one can speak with them; for men regard it as impossible to speak with the unseen, and with those whom they deny in their hearts. But since it has been granted me by the Divine mercy of the Lord to hold converse with spirits and angels almost continually now for several years, and to be in companionship with them as one of themselves, I may now relate what it has been given me to learn about their speech with one another.

1635. The speech of spirits with me has been heard and perceived as distinctly as the speech of man with man; indeed, when I have spoken with them while I have been in company with men, it was then observed that, as I heard the men speaking sonorously, so also I heard the spirits; and this so fully that the spirits sometimes wondered that others did not hear what they said to me; for there was absolutely no difference as to the hearing. But as influx into the internal organs of hearing is different from that of speech with men, it could be heard only by myself; to whom by the Divine mercy of the Lord, these organs have been opened. Human speech passes in through the ear, by an external way, by means of the air; but the speech of spirits does not enter through the ear, nor by means of

the air; but by an internal way, into the same organs of the head or the brain. Hence the hearing is similar.

1636. How difficult it is for men to be brought to believe that there are spirits and angels, and still more that one can speak with them, was made evident to me from this example. There were certain spirits, who were among the more learned when they lived in the body, and were then known to me; for I have spoken with nearly all with whom I was acquainted during their bodily life, with some for several weeks, with others for a year, altogether as if they had been living in the body. These spirits were once brought into a state of thought similar to that which they had when they lived in the world; this is easily brought about in the other life. The inquiry was then suggested, whether they believed that any man could speak with spirits. They then said, in that state, that it was a fantasy to believe any such thing; and this they asserted very persistently. From this it was given to know with how much difficulty a man can be brought to believe that any speaking with spirits is possible to man, for the reason that men do not believe that there are spirits, still less that they are themselves to come among them after death. And at this these same spirits then wondered greatly; and still they were among the more learned, and had spoken much in public concerning the other life, and concerning heaven and the angels; so that this might have been thought to be most fully known to them scientifically, and especially from the Word, where it frequently is met with.

1637. Among the wonderful things in the other life, is the fact that the speech of spirits with a man is in his mother tongue; which they speak as readily and skilfully as if they had been born in the same land, and had been brought up with the same language; and this whether they be from Europe, or from Asia, or from any other part of the globe. The case is the same with those who lived thousands of years ago, before the language had come into

existence. The spirits indeed know no otherwise than that the language in which they speak with a man is their own, and that of their native land. The case is the same with other languages in which the man is skilled; but beyond these languages, spirits cannot utter a syllable of any other, unless it is given them immediately by the Lord. Infants also who died before they were taught any language, speak
2 in the same way. But the reason is that the language with which spirits are familiar is not a language of words, but it is a language of ideas of thought; and this language is the universal of all languages; and when they are with a man, their ideas of thought pass into the words that are in the man, and this in a manner so correspondent and fitting that the spirits do not know otherwise than that the words themselves are theirs, and that they are speaking in their own language; when yet they are speaking in that of the man. I have spoken with spirits on this subject many times. All souls, as soon as they enter into the other life, are endowed with the gift of being able to understand the speech of all who are in the whole world, just as if it were their native tongue, for they perceive whatever a man thinks. They are endowed with other faculties also, that are still more excellent. Hence it is that souls, after the death of the body, can converse and associate with all, of whatever region or language they may have been.

1638. The words which they speak, that is, which they call up or bring forth from the man's memory, and think to be their own, are well chosen and clear, full of meaning, distinctly pronounced, and applicable to the subject; and, what is wonderful, they know how to choose the words better and more promptly than the man himself; and indeed, as was shown, they are acquainted with the various significations of the words and apply them instantly, without any premeditation, for the reason, as was said, that the ideas of their language do not flow in except into the words that are fitting. The case with this is nearly like that of a

man who speaks without any thought of words, but is simply in the meaning of the words; then, in accordance with the meaning, his thought falls readily and spontaneously into words; the inner meaning is what calls forth the words. The speech of spirits consists in this inner meaning, but still more subtle and excellent; and by this a man communicates with spirits, although he is not sensible of it.

1639. The speech of words, as has been said, is the speech proper to man, and indeed to his corporeal memory; but the speech of ideas of thought is the speech of spirits, and indeed of the inner memory, which is the memory of the spirit. Men are not aware that they have this; because the memory of particulars, or of material things, which is corporeal, makes their all, and obscures the inner memory; when yet a man, without the inner memory, which is proper to his spirit, can think nothing. From this memory I have very often spoken with spirits, thus in their own language, that is, by ideas of thought. How universal and rich this language is, may be evident from the fact that every word contains an idea of great possible extension; for it is well known that a single idea in a word may be explained by many; and this is still more true of an idea of a thing; and more still of many things, which can be brought together into one compound idea, that still appears as simple. From which it may be evident what is the character of the natural speech of spirits among themselves, and by what kind of speech man is conjoined to spirits.

1640. I have been enabled to perceive distinctly not only what was said to me by spirits, but also where they were when speaking; whether above the head, or below; whether at the right hand, or at the left; at the ear, or at some other point near or within the body; at what distance, whether greater or less. For they spoke with me from the various places or positions in which they were, according to their position in the Greatest Man, that is, ac-

2 cording to their state. I have also been enabled to perceive when they were coming, and when they were going away, and whither, and how far; also whether they were many or few; besides other things; also to perceive from their speech their quality; for from their speech, in like manner as from their sphere, it is plainly manifest of what genius and of what natural disposition they are; also of what persuasion and what affection; so that if they are deceitful, though there is no deceit at the time of speaking, still the generic and specific character of their deceitfulness is perceived from every word and idea; and so with all other malignities and cupidities; so that there is no need
3 of much exploration, for in every word and idea there is an image of it. It is also perceived whether the idea of their speech is closed, or is open; also what is from themselves, what from others, and what from the Lord. It is very much as it is with the countenance of a man; from which, without a word, it is often known whether there is dissembling, or deceit, or gladness, or hilarity natural or affected, whether there is friendliness from the heart, whether modesty, and also whether there is insanity; sometimes also the same is apparent from the sound of one's speech. Why should not this be the case in the other life, where perception greatly exceeds such apperception? Indeed, before a spirit speaks, it is known from the thought alone what he intends to say; for the thought flows in more quickly and sooner than the speech.

1641. Spirits in the other life converse among themselves as men do on earth; and they who are good, with all familiarity of friendship and love, which I have heard many times; and this in their own speech, by which they express more in a minute than a man can in an hour's time. For their speech, as was said, is the universal of all languages, being by ideas, that are the origins of words. They speak upon subjects with such acuteness and perspicuity, by so many series of reasons following in order and

persuading, that if a man knew of it he would be astonished. They join persuasion and affection to their discourse, and thus they give it life. Sometimes also they 2
discourse by representations to the sight at the same time, and thus to the life. As for example: let the discourse be about shame, whether it can be given without reverence; with men this cannot be discussed except by many reasonings from evidence and examples, and still it remains in doubt; but with a spirit all would be done within a minute, by the states of the affection of shame varied in their order, and by those of reverence also, and so by perceiving the agreements and the disagreements, and viewing them at the same time in the representatives adjoined to the speech; from which they forthwith perceive the conclusion, which thus flows of itself from the disagreements thus reduced to agreement. And so in all other cases. Souls come into this faculty directly after death; and good spirits then love nothing more than to instruct those who are newly arrived, and the ignorant. The spirits themselves are not aware 3
that they speak with one another with speech of such surpassing excellence, and that they are furnished with an endowment so preëminent, unless it is given them by the Lord to reflect upon it; for this mode of speaking is natural to them, and then becomes habitual. The case is as with a man when he fixes his mind on the meaning of things, and not on the words and the mode of speaking — that, without reflection, he sometimes does not know what kind of speech he is making use of.

1642. This is the speech of spirits; but the speech of angelic spirits is still more universal and perfect; and the speech of angels is more universal and perfect still. For there are three heavens, as said before: the first is where good spirits are, the second is where angelic spirits are, and the third is where angels are. The perfections thus ascend, as from exterior things to things more interior; to use a comparison for illustration, it is almost like the hear-

ing in relation to the sight, and the sight to thought; for what the hearing can receive through speech in an hour, can be presented before the sight in a minute; for example, a scene of plains, palaces, and cities; and all that can be seen by the eye in many hours, can be comprehended by the thought in a minute. In such a ratio does the speech of spirits stand to the speech of angelic spirits, and the speech of angelic spirits to the speech of angels; for angelic spirits distinctly comprehend more in one idea of speech or thought, than spirits by several thousand; and so it is with angels in comparison with angelic spirits. How, then, is it with the Lord, from Whom is all the life of affection, thought, and speech, and Who alone is Speech and the Word.

1643. The speech of angelic spirits is beyond comprehension; so that it will be treated of in few words, and only that kind which is called representative. The subject itself is presented representatively in a wonderful form, which is withdrawn from objects of sense, and is varied by the most pleasant and beautiful representatives in ways innumerable, with a continual influx of affections from the happy current of mutual love flowing through the higher heaven from the Lord; from which influx all things are as it were living. Each subject is thus presented, and this through continuous series. A single representative in a series can not be described at all to the understanding. These are the things which flow into the ideas of spirits; but to them they are not apparent, except as something general that flows in and affects them, without their having a distinct perception of things which are distinctly perceived by the angelic spirits.

1644. There are very many evil spirits of an interior character, who do not speak as spirits do, but are also in the origins of ideas, and are thus more subtle than spirits. There are many such spirits; but they are altogether separated from the angelic spirits, and cannot even approach

them. These more subtle evil spirits likewise attach their ideas to objects and things in an abstract way, but to such as are filthy; and in them they represent to themselves various things, but such as are filthy; and they involve their ideas in such things. They are as if foolish. Their speech was made known to me, and was also represented by the unclean dregs from a vessel; and the intellectual element of their speech was represented by the hinder parts of a horse, whose forward parts did not appear; for the intellectual is represented by horses in the world of spirits. But the speech of angelic spirits was represented by a maiden, of graceful carriage, becomingly attired in a robe of white, that was beautifully adjusted to a kind of vest.

1645. But the speech of angels is ineffable, far above the speech of spirits, for it is above that of angelic spirits, and is not intelligible in any way to man as long as he lives in the body. Nor can the spirits in the world of spirits form any idea of it, for it is above the perceptive power of their thought. This speech of angels is not of things represented by any ideas like those of spirits and angelic spirits; but it is of ends and of uses therefrom, which are the primaries and the essentials of things. Into these are angelic thoughts insinuated, and are varied there with indefinite variety; and in all things of that speech there is an inward and happy enjoyment from the good of mutual love from the Lord, and a beautiful and delightful one from the truth of faith from that good. Ends, and uses from them, are as it were most delicate recipients, and are the delightful subjects of unnumbered variations; and this by celestial and spiritual forms that are beyond comprehension. In these they are kept by the Lord, for the Lord's kingdom is simply a kingdom of ends and of uses; and for this reason also the angels who are with a man attend to nothing else than the ends and uses, and select nothing else from the man's thought. The other things, which are

ideal and material, they care nothing for; because these are far below their sphere.

1646. The discourse of angels sometimes appears in the world of spirits, and so before the inner sight, as a vibration of light, or of resplendent flame; and this with variation according to the state of the affections of their discourse. It is only the general things of their speech, as to the states of affection, that are thus represented; which general things originate in numberless distinct things.

1647. The speech of celestial angels is distinct from that of spiritual angels, and is even more ineffable and inexpressible. The celestial and good things of the ends, are what their thoughts are insinuated into, and they are therefore in happiness itself; and what is wonderful, their discourse is far richer, for they are in the very fountains and origins of the life of thought and speech.

1648. There is a speech of good spirits, and also of angelic spirits, which is a simultaneous speech of many, especially in circles or choirs; which, by the Divine mercy of the Lord, will be described in what follows. The speech in choirs has very often been heard by me; it is flowing, as if rhythmical. They have no thought about the words or the ideas. Into these their sentiments flow spontaneously. No words and no ideas flow in which multiply the sense, or draw it away to something else, or to which anything artificial adheres, or that seems to them elegant from self or from self love; such things would at once cause disturbance. They do not dwell upon any word; they think of the sense; the words follow spontaneously from the sense itself. They close upon unities, for the most part simple; but when upon those that are compound, they pass on by an accent to the next. These things are the result of their thinking and speaking in society; hence the form of the speech is flowing according to the connection and unanimity of the society. Such was once the form of songs; and such is that of the Psalms of David.

1649. What is wonderful, this flowing kind of speaking, like the rhythmical or harmonious form of songs, is natural to spirits. They speak so among themselves, although they are not aware of it. Souls come immediately after death into the habit of speaking in this way. I have been initiated into similar speech, and it has at length become familiar. The reason that their speech is such, is because they speak in society; which for the most part they do not know: a very clear proof that they are all distinguished into societies, and that all things consequently fall into the forms of the societies.

1650. A continuation concerning the speech of spirits, and its diversities, may be seen at the end of this chapter.

CHAPTER XIV.

1. And it was in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of Goiim.

2. They made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela; this is Zoar.

3. All these were gathered together at the valley of Siddim; this is the Salt Sea.

4. Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled.

5. And in the fourteenth year came Chedorlaomer and the kings that were with him, and smote the Rephaim in Ashteroth-karnaim, and the Zuzim in Ham, and the Emim in Shaveh-kiriathaim;

6. And the Horites in their mount Seir, unto El-paran which is in the wilderness.

7. And they returned, and came to En-mishpat, this is Kadesh, and smote all the country of the Amalekites, and also the Amorites that dwelt in Hazazon-tamar.

8. And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela, this is Zoar; and they set the battle in array with them in the valley of Siddim;

9. With Chedorlaomer king of Elam, and Tidal king of Goiim, and Amraphel king of Shinar, and Arioch king of Ellasar: four kings with the five.

10. And the valley of Siddim was pits, pits, of bitumen; and the king of Sodom and of Gomorrah fled, and they fell there; and they that remained fled to the mountain.

11. And they took all the goods of Sodom, and of Gomorrah, and all their food, and departed.

12. And they took Lot, Abram's brother's son, and his goods, and departed; and he was dwelling in Sodom.

13. And there came one that had escaped, and told Abram the Hebrew; and he was dwelling in the oak-groves of Mamre the Amorite, brother of Eshcol, and brother of Aner; and these were men of the covenant of Abram.

14. And Abram heard that his brother was made captive; and he led forth his men in training born in his house, three hundred and eighteen, and pursued unto Dan.

15. And he divided himself against them by night, he and his servants, and smote them, and pursued them unto Hobah, which is at the left of Damascus.

16. And he brought back all the goods, and also brought back his brother Lot and his goods, and the women also, and the people.

17. And the king of Sodom went out to meet him, after his return from smiting Chedorlaomer and the kings that were with him, at the valley of Shaveh; this is the king's valley.

18. And Melchizedek king of Salem brought forth bread and wine; and he was Priest to GOD MOST HIGH.

19. And he blessed him, and said, Blessed be Abram of GOD MOST HIGH, Possessor of heavens and earth.

20. And blessed be GOD MOST HIGH, Who hath delivered thine enemies into thy hand. And he gave him tithes of all.

21. And the king of Sodom said unto Abram, Give me the soul, and take the goods to thyself.

22. And Abram said to the king of Sodom, I have lifted up my hand to JEHOVAH GOD MOST HIGH, Possessor of heavens and earth;

23. That from a thread even to the thong of a shoe, I will not take aught that is thine; lest thou shouldest say, I have made Abram rich.

24. Save only that which the young men have eaten, and the portion of the men who went with me, Aner, Eshcol, and Mamre; let them take their portion.

CONTENTS.

1651. This chapter treats of the Lord's temptation-combats, which are represented and signified by the wars here described.

1652. The good and the truth in the external man, which were only appearances of good and truth, were the things from which the Lord fought in childhood, against evils and falsities. The apparent good and truth are signified by the kings named in verse 1; but the evils and falsities against which He fought, are signified by the kings named in verse 2; and these were unclean, verse 3.

1653. These evils and falsities against which He fought did not show themselves earlier than in boyhood; and then they burst forth. This is signified by their serving Chedorlaomer, verse 4.

1654. The Lord then warred against and conquered the

persuasions of falsity, of all kinds; which are the Rephaim, the Zuzim, the Emim, and the Horites, verses 5, 6; next, falsities and evils themselves, which are the Amalekite and the Amorite, verse 7; afterwards the other falsities and evils, which are the kings named in verses 8–11.

1655. Apparent truth and good, which are not in themselves truth and good, took possession of the external man, verse 12; and the rational man, which is "Abram the Hebrew," perceiving this, laid claim to it and liberated it, verses 13–16.

1656. After these combats, evil and falsity submitted themselves, verse 17.

1657. The Lord's internal man in the interior, or the Divine in the rational, is "Melchizedek," from whom was the benediction after the combats, verses 18–20. The tithes are the remains, or the states of good and truth from the combats, verse 20.

1658. The evil and infernal spirits, being overcome, begged for life, and did not care for the other things; but nothing was taken from them by the Lord, because He had no strength from their evils and falsities; but they were given into the power of good spirits and angels, verses 21–24.

INTERNAL SENSE.

1659. The things contained in this chapter appear as if they were not representative; for it treats only of wars between several kings, and the rescue of Lot by Abram; and then concerning Melchizedek; and thus it seems as if they contained no heavenly arcanum. But still these things, like all the rest, conceal in the internal sense the deepest arcana, which also follow in continuous series from those that go before, and connect themselves in continuous series with
2 those which follow. In those which precede, the Lord has been treated of, and His instruction; also His external man, which was to be conjoined to the internal by means

of knowledges external and internal. But because His external man, as has been said, was such that it had in itself by inheritance from the mother things which hindered conjunction, and which yet were to be expelled by combats and temptations, before His external man could be united to His internal, or His Human Essence to the Divine, therefore those combats are treated of in this chapter; and are represented and signified in the internal sense by the wars of which it treats. It is known within the Church that Melchizedek represented the Lord; and that thus the Lord is meant in an internal sense, where Melchizedek is mentioned. It may be concluded also from this, that not only the things concerning Melchizedek, but all the rest also, are representative; for not a syllable can have been written in the Word which was not sent down from heaven, and consequently in which the angels do not see heavenly things. In very ancient times, also, many things were 3
represented by wars, which they called the Wars of Jehovah; these signified nothing else than the combats of the Church, and of those who were of the Church; that is, their temptations, which are nothing but combats or wars with the evils in themselves, and consequently with the diabolical crew that excite the evils, and endeavor to destroy the Church and the man of the Church. That nothing else is meant in the Word by wars, may be clearly evident from this; that nothing can be treated of in the Word but the Lord, and His kingdom, and the Church; because it is Divine, not human; consequently heavenly, not worldly; wherefore by wars, in the sense of the letter, nothing else can be meant in the internal sense. This will be more evident from what follows.

1660. Verses 1, 2. *And it was in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of Goiim. They made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and*

the king of Bela; this is Zoar. "It was in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of Goiim" signifies so many kinds of apparent good and truth, which in themselves are not good and truth, in the Lord's external man. Each of the kings, and each of the nations, signifies some such good and truth. "They made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela; this is Zoar" signifies so many kinds of lusts of evil, and of persuasions of falsity, against which the Lord combated.

1661. *And it was in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of Goiim.* That these signify so many kinds of apparent good and truth, which in themselves are not good and truth, that were in the Lord's external man, may be evident from the signification of all these in the internal sense, and also from what follows. For the Lord's combat against evils and falsities is treated of; here, His first combat, which was in His boyhood and earliest youth; which He then first engaged in and sustained, when He was imbued with knowledges external and internal; on which account it is here said, "In the
2 days of these." No one can fight at all against evils and falsities before he has learned to know what evil and falsity are; therefore not before he has been instructed. A man does not know what evil is, still less what falsity is, before he has the full use of his understanding and judgment; which is the reason that a man does not come into temptations before he reaches adult age; thus every man in his
3 age of manhood, but the Lord in His boyhood. Every man combats first of all from the good and truth which he has received through knowledges; and from them and by them he judges respecting evils and falsities. Every man also, when he first begins to combat, thinks that the good and

truth from which he combats are his own; that is, he attributes them to himself, and at the same time attributes to himself the power by which he resists. This also is permitted; for the man cannot then know otherwise. Before one has been regenerated, he cannot know, so as to be able to say that he knows, acknowledges, and believes, that nothing of good and truth is from himself, but that all good and truth are from the Lord; also that he cannot resist any evil and falsity from his own power; for he does not know that evil spirits excite and infuse the evils and falsities; still less that by evil spirits he is in communication with hell; and that hell presses upon him just as the sea does upon every part of a dike, which the man can by no means resist by his own powers. But as he cannot, before he is regenerated, have any other thought than that it is by his own powers, this is also permitted; and thus he is introduced into combats, or into temptations; but he is afterwards more and more enlightened. When a man is 4
in such a state that he thinks that the good and truth are from himself, and that the power of resisting is his own, then the good and truth from which he combats against evils and falsities are not good and truth, although they appear so; for there is what is his own in them, and he places self-merit in victory, and glories as if it were he that overcame the evil and falsity; when yet it is the Lord alone Who combats and overcomes. That this is the reality, none can know but they who are being regenerated by temptations. Neither could the Lord, because He was 5
introduced into most grievous combats against evils and falsities in earliest boyhood, then suppose otherwise; and this not only because it was according to Divine order that His Human Essence should be introduced to the Divine Essence and be united to it by continual combats and victories, but also because the good and truth from which He combated against evils and falsities were those of the external man; and as the good and truth thus were not

altogether Divine, they are therefore called appearances of good and truth. His Divine Essence introduced His Human in this manner, in order that it might overcome from its own power. But there are more arcana here than can be at all described. In a word, in the first combats, the good and truth in the Lord, from which He combated, were imbued with things inherited from the mother, and as far as they were imbued with things inherited from the mother, they were not Divine; but by degrees, as He overcame the evil and falsity, they were purified and made Divine.

1662. That each of the kings, and each of the nations, signifies such a good and such a truth, is evident from their signification in the internal sense, as applied to the subject treated of; for every nation, and every land, signifies some certain thing in general, and this both in the proper and in the opposite sense; but the general signification applies itself to the subject treated of. That apparent good and truth are signified by the names of these kings and these nations, can be confirmed by many passages; but as this has been done so many times before, and as so many names occur here, it would take too long thus to explain them all singly.

1663. *They made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela; this is Zoar.* That these signify so many kinds of lusts of evil and of persuasions of falsity, against which the Lord fought, may likewise be evident from the signification of these kings and nations that are named, and also from what follows. What cupidity of evil and what persuasion of falsity is signified by each one, it would also take too long to set forth. The signification of Sodom and Gomorrah, also of Admah and Zeboiim, and of Zoar, has been briefly treated of before. They are the most general or the most universal kinds of evils and falsities; and these, being signified

in the internal sense, here follow in their series. That the 2
Lord underwent and endured temptations, severe, or the most severe, above all others in the universe, is not so well known from the Word; where it is only mentioned that He was in the wilderness forty days, and was tempted by the devil. The temptations themselves which He then had, are described in a few words only; but these few involve them all; as that it is said in Mark (i. 12, 13) that He was there with the beasts, by which are signified the worst of the infernal crew; and the things which are then mentioned [in Matthew and in Luke], that He was led by the devil upon the pinnacles of the temple, and upon a high mountain, are nothing but representatives of most grievous temptations which He had in the wilderness; which, by the Divine mercy of the Lord, will be treated of in what follows.

1664. That wars here signify nothing else, in the internal sense, than spiritual wars or temptations, was said above, at the beginning of this chapter. By wars in the Word, especially in the Prophets, nothing else is signified. The wars of men can have no place in the internals of the Word; for these are not spiritual and celestial things, which alone belong to the Word. That combats with the devil, or, what is the same, combats with hell, are signified by the wars in the Word, may be evident from the passages that now follow, besides many others. In John: *They are spirits of demons, doing signs, to go forth to the kings of the earth and of the whole world, to gather them together unto the war of that great day of God Almighty* (Apoc. xvi. 14); where every one can see that no other war is signified, on the "great day of God Almighty." Again: *The beast that* 2
cometh up out of the abyss shall make war (Apoc. xi. 7); where the abyss is hell. Again: *The dragon was wroth with the woman, and went away to make war with the rest of her seed, who keep the commandments of God, and have the testimony of Jesus Christ* (Apoc. xii. 17). Again: *It*

was given unto him to make war with the saints (Apoc. xiii. 7). All of these wars are combats, like those of temptations. The wars of the kings of the south and of the north, and the other wars mentioned in Daniel (chap. x. and xi.), also the things said of Michael (Dan. x. 13, 21; 3 xii. 1; Apoc. xii. 7), mean the same. That wars signify nothing else, is evident also from the other Prophets. As in Ezekiel: *Ye have not gone up into the breaches, neither have ye built up the fence for the house of Israel, to stand in the war in the day of Jehovah* (xiii. 5); where this is said concerning the prophets. In Isaiah: *They shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more* (ii. 4); where it is plain that no other wars are meant; and consequently, that by the weapons of war, as by swords, spears, shields, and others, nothing else is meant in the Word than the things 4 which are of such wars. Again in Isaiah: *Bring ye water to him that is thirsty; ye inhabitants of the land of Tema, meet with his bread him that is wandering; for they shall wander from before the swords, from before the drawn sword, and from before the bent bow, and from before the grievousness of war* (xxi. 14, 15). In Jeremiah: *Shepherds and their flocks shall come unto the daughter of Zion; they shall pitch their tents against her round about; they shall feed down every one his space; sanctify a war against her; arise, and let us go up at noon* (vi. 3–5); where no other war is meant, because it is against the daughter of 5 Zion, that is, the Church. Again: *How is the city of praise not forsaken, the city of my joy; therefore her young men shall fall in her streets, and all the men of war shall be destroyed in that day* (xlix. 25, 26). The city of praise and of joy stands for the things which are of the Church; 6 the men of war for those who combat. In Hosea: *In that day will I make a covenant for them with the wild beast of the field, and with the fowl of the heavens, and with the*

creeping thing of the ground; and I will break the bow, and the sword, and war out of the land, and will make them to lie down trustfully (ii. 18); where in like manner war stands for combats, and the various arms of war stand for those things which belong to spiritual combat; these are broken when, cupidities and falsities ceasing, the man comes into the tranquillity of peace. In David: *Behold the works* 7
of Jehovah, Who hath made desolations in the earth, making wars to cease unto the end of the earth; He breaketh the bow, and cutteth the spear in sunder; He burneth the chariots in the fire (Ps. xlvi. 8, 9); here the meaning is similar. Again: *In Salem is the habitation of God, and His dwelling-place in Zion. There He brake the fiery shafts of the bow, the shield, and the sword, and the war* (Ps. lxxvi. 2, 3). As the priests represented the Lord, Who alone combats for man, their service is called warfare (Num. iv. 23, 35, 39, 43, 47). That Jehovah alone, that 8
is, the Lord, combats and overcomes the devil that is with man when he is in the combats of temptations, although it does not so appear to the man, is a constant truth; for not even the smallest thing can be brought upon a man by evil spirits, which is not from permission; and nothing, however small, can be averted by angels, except from the Lord; so that it is the Lord alone Who sustains all the combat, and Who overcomes; which, also, is everywhere represented by the wars which the sons of Israel waged against the nations. That it is the Lord alone, is also declared in Moses: *Jehovah your God Who goeth before you, He shall fight for you* (Deut. i. 30). Again: *Jehovah your God is He that goeth with you, to fight for you against your enemies, to save you* (Deut. xx. 4; so, too, in Joshua, as chap. xxiii. 3, 5). For the wars there, which were carried 9
on against the idolatrous inhabitants of the land of Canaan, all represented the Lord's combats with hell; and consequently those of His Church, and those of the men of His Church. This also accords with these things in Isaiah:

As the lion roareth, and the young lion, over his prey, when a multitude of shepherds come running against him, he will not be dismayed at their voice, nor disheartened by their noise; so Jehovah Zebaoth shall come down to fight upon
10 *mount Zion, and upon the hill thereof* (xxxi. 4). For this reason, also, Jehovah or the Lord is also called a Man of War. As in Moses: *Jehovah is a Man of War, Jehovah is His name* (Exod. xv. 3). And in Isaiah: *Jehovah shall go forth as a Mighty man, He shall stir up zeal like a Man of wars; He shall cry, yea, He shall shout aloud, He shall prevail against His enemies* (xlii. 13). And it is from this that many things which relate to war are attributed to the
11 Lord; as here to cry and shout aloud. Spirits and angels also appear as men of war when a representation is made. As in Joshua: Joshua *lifted up his eyes and looked, and behold there stood a man over against him, and his sword drawn in his hand. . . .* And he said unto Joshua, I am the *prince of the host of Jehovah. . . . And Joshua fell on his face to the earth* (v. 13, 14). These things were so seen because they were representative; and for the same reason the posterity of Jacob called their wars the Wars
12 of Jehovah. The same also was the case in the Ancient Churches; and among them were books which also were called "The Wars of Jehovah"; as is evident in Moses: *It is said in the Book of the Wars of Jehovah* (Num. xxi. 14, 15). This was written in a manner not unlike that in which wars are treated of in this chapter; but the wars of the Church were signified. Such a mode of writing was familiar in those times; for there were then interior men, and they thought of exalted things.

1665. Verse 3. *All these were gathered together at the valley of Siddim; this is the Salt Sea.* "All these were gathered together at the valley of Siddim" signifies that they were in the unclean things of cupidities; "this is the Salt Sea" signifies the filthy things of the falsities therefrom.

1666. *All these were gathered together at the valley of Siddim.* That this signifies that they were in the unclean things of cupidities, may be evident from the signification of the valley of Siddim, which will be given below (at verse 10); where it is said that "the valley of Siddim was pits, pits, of bitumen"; or that it was full of pits of bitumen; by which the foul and unclean things of cupidities are signified (see n. 1299). It may also be evident from this; that by Sodom, Gomorrah, Admah, and Zeboiim were signified the cupidities of evil and the persuasions of falsity, which in themselves are unclean. That they are unclean may be evident to every one within the Church. The same is also actually apparent in the other life. Such spirits desire nothing better than to pass their time in marshy, boggy, and excrementitious places; so that their nature carries such things with it. Such unclean things exhale from them, to the sense, when they draw near to the sphere of good spirits; especially when they desire to infest the good, that is to gather together to oppose them. From this it is plain what the valley of Siddim is. That "this is the Salt Sea" signifies the filthy things of the 2
falsities thence arising, may be evident from the signification of the Salt Sea, which is apparently the same as that of the valley of Siddim; for it is said, "the valley of Siddim; this is the Salt Sea"; but these words are added for the reason that the Salt Sea signifies the falsities which burst forth from the cupidities; for there is in no case any cupidity which does not produce falsities. The life of cupidities may be likened to a coal fire, the falsities to the obscure light therefrom. As there cannot be fire without light, so neither can there be cupidity without falsity. All cupidity is of some foul love; for that which is loved is the object of desire, and hence it is called cupidity; and in the cupidity itself is the continued activity of that love. Whatever favors or assents to that love or cupidity, is called falsity. Hence it is plain why the words "the Salt Sea" are 3

here added to the words "the valley of Siddim." Because cupidities and falsities are what lay a man waste, that is, deprive him of all the life of the love of good, and of affection for truth, vastation is described in many passages by saltness. As in Jeremiah: *He that maketh flesh his arm . . . shall be like a bare shrub in the desert, and shall not see when good cometh, and shall inhabit the parched places in the wilderness, a salt land, and not inhabited* (xvii. 5, 6). In Ezekiel: *The miry places thereof and the marshes thereof shall not be healed; they shall be given up to salt* (xlvii. 11). In David: Jehovah *turneth rivers into a wilderness, and water-springs into dry ground, a fruitful land into a salt desert, for the wickedness of them that dwell therein* (Ps. cvii. 33, 34). In Zephaniah: *Moab shall be as Sodom, and the sons of Ammon as Gomorrah, a possession of the* 4 *nettle, and a salt pit, and a perpetual desolation* (ii. 9). In Moses: *The whole land is brimstone and salt, a burning; it shall not be sown, and shall not bear, neither shall any herb spring up in it; like the overthrow of Sodom and Gomorrah, of Admah and Zeboiim* (Deut. xxix. 23). "The whole land brimstone and salt, a burning" stands for the vastation of good and truth; brimstone for the vastation of good, salt for the vastation of truth; for parching and saltness destroy the land and the products of the land, as cupidity destroys good and as falsity destroys truth. Because salt was significative of devastation, it was also customary to sow with salt the cities which were destroyed, that they might not be rebuilt (see Judges ix. 45). Salt is also taken in the opposite sense, signifying that which gives fertility, and which gives some relish.

Verse 4. *Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled.* "Twelve years they served Chedorlaomer" signifies that the evils and falsities did not appear in childhood, but that they served the apparent goods and truths; "and in the thirteenth year they rebelled" signifies the beginning of temptations in boyhood.

1667. *Twelve years they served Chedorlaomer.* That this signifies that the evils and falsities did not appear in childhood, but that they served the apparent goods and truths, is evident from the representation and signification of Chedorlaomer, also of those who served, explained above (verse 1); and also from the signification of twelve. Chedorlaomer, with those who are named above (verse 2), signifies the apparent good and truth in the Lord, thus His external man as to these things. Chedorlaomer here stands for all that are named above (verse 2), in the aggregate, as is evident also from what follows; and also from the circumstance that he was king of Elam, the signification of which has been given already, as being faith from charity; here, therefore, truth and good; for faith and the things of faith are nothing but truths, and charity and the things of charity are good; but here the good things of infancy, 2
which, although they appear good, are not good, as long as the hereditary evil contaminates them. That which is inherent and which adheres is from the love of self and the love of the world. Whatever is of the love of self and of the love of the world then appears as good, but is not good; but still it is to be called good as long as it is in an infant or a child who does not yet know what is truly good. The ignorance excuses, and the innocence makes it appear as good. But the case is different when one has been instructed, and knows what good and evil are. Such good and truth as are in a child before he has been instructed, are signified by Chedorlaomer. By their serving twelve 3
years is signified all the time that there are such good and truth; for twelve in the internal sense signifies all the things which are of the faith of charity, or of faith from charity, much the same as Elam (Gen. x. 22). And as long as such good and truth are in a man, whether it be in his childhood or at any other age, evils and falsities can effect nothing; that is, evil spirits do not venture to do anything, or to induce any evil; as is evident with infants, well-dis-

posed children, and the simple in heart; with whom, though evil spirits, or the worst of the diabolic crew, were present, they still could effect nothing at all, but are in subjection; which is here signified by their serving Chedorlaomer twelve
4 years. The reason of their being then in subjection and serving is that the man has not yet acquired to himself a sphere of cupidities and falsities. For evil spirits and genii are not allowed to operate except into those things which a man has actually acquired to himself; not into those which are from inheritance; on which account, before the man procures such spheres to himself, the evil spirits serve; but as soon as he procures them, they pour themselves in upon him, and endeavor to rule; for they are then in his very sphere, and find there a certain enjoyment, or their very life. Where the carcass is, there are the eagles.

1668. *And in the thirteenth year they rebelled.* That this signifies the beginning of temptations in boyhood, is evident from the signification of the thirteenth year, and from the signification of rebelling. The thirteenth year is intermediate between twelve and fourteen. What is signified by twelve has been told; and what by fourteen will be told presently. The intermediate between no temptation and temptation is thirteen. What rebelling signifies may be evident, when it is predicated of the evils in a man, or of evil spirits, when they have been in subjection or are
2 serving, and begin to rise up and infest. Evils or evil spirits rebel, so far as the man who wishes to be in good and truth confirms any evils and falsities in himself, or so far as cupidities and falsities insinuate themselves into his good and truth. In the cupidities and falsities is the life of the evil spirits, and in the good and truth is the life of angels; hence come infestation and combat. This is so with all who have conscience; and much more was it the case with the Lord when a bo , Who had perception. With those who have conscience there arises therefrom a mute pain; but with those who have perception, acute

pain; and the more acute, as the perception is more interior. From this it may be evident what was the Lord's temptation, more than that of men, for He had interior and inmost perception.

1669. Verse 5. *And in the fourteenth year came Chedorlaomer and the kings that were with him, and smote the Rephaim in Ashteroth-karnaim, and the Zuzim in Ham, and the Emim in Shaveh-kiriathaim.* "In the fourteenth year" signifies the first temptation; "came Chedorlaomer" signifies the apparent good in the external man; "and the kings that were with him" signifies the apparent truth which is of that good; "and smote the Rephaim in Ashteroth-karnaim, and the Zuzim in Ham, and the Emim in Shaveh-kiriathaim" signifies the persuasions of falsity, or the hells of such, which the Lord conquered.

1670. *In the fourteenth year.* That this signifies the first temptation, may be evident from the signification of fourteen, or the end of the second week, concerning which see above (n. 728), where the time of seven days or of one week, signifies the beginning of temptation. Fourteen, or the term of two weeks, signifies the same. It is here said fourteen, because it has reference to the twelve which precede; by which, as was said, the time of childhood is signified.

1671. *Came Chedorlaomer.* That this signifies the apparent good in the external man, is evident from the signification of Chedorlaomer, explained in the preceding verse, as being apparent good and truth, here good only, because it is said also, "and the kings that were with him," and by the kings is signified the truth.

1672. *And the kings that were with him.* That this signifies the apparent truth which is of that good, is evident from the signification of kings in the Word. Kings, kingdoms, and peoples, in the historical and the prophetical parts of the Word, signify truths and the things which are of truths, as may be abundantly confirmed. In the Word

a people and a nation * are accurately distinguished from each other. By a people truths are signified, and by a nation good, as shown before (n. 1259, 1260). Kings are predicated of peoples, but not of nations. The sons of Israel, before they sought for kings, were a nation, and represented good, or the celestial; but after they desired a king, and took one, they became a people, and did not represent good or the celestial, but truth or the spiritual; which was the reason that this was imputed to them as a fault (see 1 Sam. viii. 7–22). This subject, by the Divine mercy of the Lord, will be treated of elsewhere. As Chedorlaomer is named here, and it is added, "the kings that were with him," both good and truth are signified; the good by Chedorlaomer, and the truth by the kings. But of what kind the good and truth were in the beginning of the Lord's temptations was told above.

1673. *And smote the Rephaim in Ashteroth-karnaim, and the Zuzim in Ham, and the Emim in Shaveh-kiriathaim.* That this signifies the persuasions of falsity or the hells of such, which the Lord conquered, is evident from the signification of the Rephaim, the Zuzim, and the Emim, as being of similar kind with the Nephilim, who are mentioned in Genesis vi. 4; and in the exposition of that passage (see n. 581), it was sufficiently and abundantly shown that by the Nephilim are signified the persuasions of falsity, or those who from a persuasion of their own exaltation and preëminence have made nothing of all holy and true things, and who have infused falsities into their cupidities; this is also plain from the passages there adduced (Num. xiii. 33; Deut. ii. 10, 11; Isa. xiv. 9; xxvi. 14, 19; Ps. lxxxviii. 10). The different kinds of persuasions of falsity are what are here signified by these three and by the Horites in mount Seir; for there are many kinds of persuasions of falsity, not only as to the falsities, but also the cupidities to which

* *Gens*, a nation; often a tribe.

they are adjoined or into which they are infused, or from which they flow forth and are produced. Of what kind the persuasions of falsity are, can by no means be apparent to any man, who hardly knows more than that there is the persuasion of falsity and the cupidity of evil; but in the other life they are most distinctly arranged into their genera and into their species. The most direful persua- 2
sions of falsity were with those who lived before the flood, especially with those who were called the Nephilim. These were such, that in the other life, by their persuasions they take away all ability to think, from the spirits to whom they come near; so that these spirits seem to themselves scarcely to live, much less to be able to think anything true. For there is, as has been shown, a communication of the thoughts of all, in the other life; wherefore when such a persuasiveness flows in, it cannot do otherwise than destroy, as it were, all power of thought in others. Such were the wicked tribes against which the Lord combated, in His earliest boyhood, and which He conquered; and unless the Lord had conquered them by His coming into the world, not a man would have been left at this day upon the earth; for every man is governed by the Lord through spirits. Those who have now been described, are at this day inclosed, from their fantasies, by what seems like a cloud rock, out of which they are continually striving, but in vain, to rise up. (Concerning them, see n. 1265–1272, and many other numbers). These, and others like them, were also meant by Isaiah: *The dead shall not live, the Rephaim shall not rise; because Thou hast visited and hast destroyed them; and hast made all their memory to perish* (xxvi. 14). Also in David: *Wilt Thou show a* 3
wonder to the dead? Shall the Rephaim arise, and praise Thee? (lxxxviii. 10) where by the dead are not meant the dead, but the damned. There are also those at this day, especially from the Christian world, who likewise have persuasions, but not so direful as the antediluvians had. There

are certain persuasions of falsity which take possession of both the voluntary part and the intellectual part of man; such were those of the antediluvians, and of those which are here signified by the Rephaim, the Zuzim, and the Emim. But there are other persuasions of falsity which take possession of the intellectual part only, and which arise from the principles of falsity that are confirmed in one's self. These are not so powerful, nor so deadly, as the former; but still they cause much discomfort to spirits in the other life, and take away in part their ability to think. Spirits of this kind excite in a man nothing but confirmations of what is false; so that the man sees no otherwise than that falsity is truth, and evil good. It is their sphere which is of such a character. As soon as anything of truth is called forth by angels, they suffocate and extinguish it.
4 A man can have some perception whether he is governed by such as these simply by observing whether he thinks the truths of the Word to be false, and confirms himself so that he cannot see otherwise; if such be the case, he may be quite certain that such spirits are with him, and that they have dominion. So, too, with those who persuade themselves that every advantage to themselves is the common good, and who regard nothing else as for the common good but what is also their own; the evil spirits with one of this character suggest so many things in confirmation, that he sees no otherwise. They who are such that they look upon every advantage to themselves as the common good, or veil it over with the appearance of being the common good, do much the same in the other life as to the common good there. That such is the influx of spirits with man, it has been given me to know well, from continual experience to the life.

1674. Verse 6. *And the Horites in their mount Seir, unto El-paran, which is in the wilderness.* "The Horites in their mount Seir" signifies the persuasions of falsity

from the love of self; "unto El-paran, which is in the wilderness" signifies their extent.

1675. *The Horites in their mount Seir.* That this signifies the persuasions of falsity from the love of self, is evident from the signification of the Horites, and from the signification of Seir. As regards the Horites, they were those who dwelt in mount Seir, as is evident from Genesis xxxvi. 8, 20, etc., where Esau is spoken of, who is called Edom. By Esau or Edom, in the genuine sense, the Lord as to His Human Essence is signified; and He is also represented by Esau or Edom, as may be evident from many passages of the Word both historical and prophetical; concerning which, by the Divine mercy of the Lord, in what follows. And as they who are in persuasions of falsity were represented by the Horites, and as the representatives at that time actually existed, therefore that Esau's posterity drove out the Horites from mount Seir had a similar representation. Of this it is thus said in Moses: *That also is* 2 *accounted a land of Rephaim; Rephaim dwelt therein aforetime; and the Ammonites call them Zamzummim; a people great and many, and tall as the Anakim; and Jehovah destroyed them from before them, and they had them in possession, and dwelt in their place. As He did for the sons of Esau, that dwelt in Seir, that He destroyed the Horites from before them; and they had them in possession and dwelt in their place* (Deut. ii. 20–22). These things represent and signify the same as what is here related concerning Chedorlaomer, — that Chedorlaomer and the kings with him smote the Horites in mount Seir; for by Chedorlaomer, as was said, the Lord's good and truth in boyhood are represented; thus the Lord's Human Essence as to good and truth at that time; by which He destroyed the persuasions of falsity, that is, the hells filled with such a crew of the devil, that attempted to destroy the world of spirits, and consequently the human race, by persuasions of falsity. And as Esau or Edom represented the Lord as

to His Human Essence, mount Seir also, and Paran, too, represented the things which belonged to His Human
3 Essence, namely, the celestial things of love. This is evident from the blessing of Moses: *Jehovah came from Sinai, and rose from Seir unto them; He shined forth from mount Paran, and He came from the ten thousands of holiness; from His right hand was a fire of law unto them; yea, He loveth the peoples* (Deut. xxxiii. 2, 3). That "Jehovah rose from mount Seir, and shined forth from mount Paran" signifies nothing else than the Lord's Human Essence. Every one may know that to rise from mount Seir, and to shine forth from mount Paran, signifies neither mountains nor their inhabitants, but Divine things; thus the celestial things of the Lord's Human Essence, of which it is predi-
4 cated that Jehovah rose and shined forth from it. That Seir has this signification is evident from the Song of Deborah and Barak, in the Book of Judges: *O Jehovah, when Thou wentest forth out of Seir, when Thou marchedst out of the field of Edom, the earth trembled, the heavens also dropped, the clouds also dropped waters, the mountains flowed down, . . . this Sinai before Jehovah the God of Israel* (v. 4, 5): where to go forth out of Seir, and to march out of the field of Edom, have no other significa-
5 tion. This is even more manifest in the prophecy of Balaam (who was one of the sons of the east, or from Syria, where there was a remnant of the Ancient Church), as given in Moses: *I see Him, but not now; I behold Him, but not nigh; there shall come forth a star out of Jacob, and a sceptre shall rise up out of Israel, . . . and Edom shall be a possession, Seir also shall be a possession, belonging to His enemies* (Num. xxiv. 17, 18): where "to see Him, but not now," to "behold Him, but not nigh," is the Lord's coming into the world; Whose Human Essence is called "a star out of Jacob," which is to arise, and also "Edom," and "Seir"; that Edom and Seir were not to be the inheritance, is plain to every one. That "Seir, belong-

ing to His enemies," or the mountain of His enemies, should be a possession, means the same as in many other places, that the enemies were to be expelled, and their land possessed. That mount Paran also, or El-paran, named in 6
this verse, signifies the same, is evident likewise in Habakkuk: *God will come from Teman, and the Holy One from mount Paran. Selah. His honor covered the heavens, and the earth was filled with His praise* (iii. 3). But it is to be noted that mountains and lands have and take a signification from those who inhabit them; from the Horites when the Horites dwelt there; and when these were expelled, from those who expelled them, as from Esau or Edom, and also from other sources; therefore it is spoken of in two senses, the genuine and the opposite; in the genuine it stands for the Lord's Human Essence; in the opposite, for the love of self. The Lord's Human Essence is celestial love itself; the opposite to celestial love is love of self. So the Horites here signify the persuasions of falsity from the love of self. There are persuasions of falsity 7
from the love of self, and there are persuasions of falsity from the love of the world; the persuasions that are from the love of self are most foul; but the persuasions from the love of the world are not so foul. The persuasions of falsity from the love of self are opposite to the celestial things of love; but the persuasions of falsity from the love of the world are opposite to the spiritual things of love. Persuasions from the love of self carry with them a desire to rule over all things; and so far as restraints are relaxed to them, they rush on, even to wish to rule over the universe, and even over Jehovah Himself, as has been shown. Therefore persuasions of this kind are not tolerated in the other life. But persuasions from the love of the world do not rush on so far; but only to the insanity of not being contented with one's lot. They vainly affect a heavenly joy, and wish to appropriate the good things that belong to others; not so much with the disposition to have absolute

power. But the differences of the persuasions are innumerable.

1676. *Unto El-paran which is in the wilderness.* That this signifies their extent, may be evident from the fact that the Horites were smitten and were forced to fly to that point. The wilderness of Paran is mentioned in Gen. xxi. 21; Num. x. 12; xii. 16; xiii. 3, 26; Deut. i. 1. What is here signified by El-Paran, which is in the wilderness, cannot well be explained; it may simply be said that the Lord's first victory over the hells signified by those nations, did not as yet reach any further; but how far it did extend,
2 is signified by "El-paran in the wilderness." He to whom it has not been given to know heavenly arcana, may think that there was no need of the Lord's coming into the world to fight against the hells, and by temptations admitted into Himself to vanquish and conquer them; when they might have been subjugated at any time by the Divine Omnipotence, and shut up in their hells; but that still the fact is really so, is a certain truth. To unfold the arcana themselves only as to the most general things, would fill a whole work; and it would also give occasion for reasonings about Divine mysteries which human minds would not comprehend, however fully they might be unfolded; and most
3 people would not wish to comprehend them. Therefore it is enough for them to know, and, because it is so, to believe, that it is an eternal truth that unless the Lord had come into the world and subjugated and conquered the hells by temptations admitted into Himself, the human race would have perished; and that otherwise those who have been on this earth even from the time of the Most Ancient Church could not possibly have been saved.

1677. Verse 7. *And they returned and came to En-mishpat, this is Kadesh, and smote all the country of the Amalekites, and also the Amorite that dwelt in Hazazon-tamar.* "They returned and came to En-mishpat, this is Kadesh" signifies a continuation; "and smote all the

country of the Amalekites" signifies the kinds of falsities; "and also the Amorite that dwelt in Hazazon-tamar" signifies the kinds of evils which were from them.

1678. *They returned and came to En-mishpat, this is Kadesh.* That this signifies a continuation is evident from what goes before, and from what follows. Here now the falsities and the evils from them are treated of. The falsities are signified by the Amalekite, and the evils that were from them are signified by the Amorite in Hazazon-tamar. By Kadesh are signified truths, and also contentions about truths. Because the falsities, and the evils from them, which the Lord conquered in His first combat, are here treated of, it is here said, "En-mishpat, this is Kadesh," because there was contention about truths. That Kadesh 2
signifies truths concerning which there is contention, is evident in Ezekiel, where the boundaries of the Holy Land are described: *The corner of the south southward from Tamar as far as the waters of Meriboth-* (contentions) *Kadesh, an inheritance to the great sea, and the corner of the south southward* (xlvii. 19; xlviii. 28); where the south stands for the light of truth; its boundary, by which is signified contention about truths, is called Kadesh. Kadesh also was where Moses smote the Rock, out of 3
which waters came forth; which waters were called Meribah, from contention (Num. xx. 1, 2, 11, 13). By the Rock, as is known, the Lord is signified; by waters, in the internal sense of the Word, are signified spiritual things, which are truths; they were called "the waters of Meribah," because there was contention about them. That they were also called "the waters of the contention of Kadesh," is evident in Moses: *Ye rebelled against My mouth in the wilderness of Zin, in the contention of the assembly, to sanctify Me by the waters in their eyes. These are the waters of contention of Kadesh in the wilderness of Zin* (Num. xxvii. 14; Deut. xxxii. 51). So, too, it was to Kadesh that the explorers returned from the land of Canaan,

and where they murmured and contended, not being willing
4 to enter into the land (Num. xiii. 26). It is evident from these things that En-mishpat, or the Fountain of Judgment, or the Fountain of Mishpat-Kadesh, signifies contention respecting truths, and so a continuation. As these are true histories, and all this so occurred, it may appear as if such things were not represented and signified by the places to which Chedorlaomer came, and by the nations which he smote; but all the histories in the Word are representative and significative, both as to places and as to nations, and also as to the things done; as may be clearly evident from all things, both in the historical and in the prophetical parts of the Word.

1679. *And smote all the country of the Amalekites.* That this signifies the kinds of falsities, is evident from the representation and signification of the Amalekite nation. By all the nations that were in the land of Canaan, different kinds of evils and falsities were represented, as will be evident, by the Divine mercy of the Lord, from what follows. Falsities were signified by the Amalekites, and evils from the falsities by the Amorites in Hazazon-tamar. That falsities by which truths are attacked are signified by the Amalekites, may be evident from the things that are related concerning them (see Exod. xvii. 13 to the end; Num. xiii. 29; xxiv. 20; Deut. xxv. 17–19: Judges v. 13, 14; 1 Sam. xv. 1 to
2 the end; xxvii. 8; Ps. lxxxiii. 7, 8). By the Rephaim, the Zuzim, the Emim, and the Horites, spoken of in verses 5, 6, were signified the persuasions of falsity that arise from cupidities of evil, that is, from evils; but by the Amalekites and the Amorite in Hazazon-tamar, are signified falsities from which are evils. Falsity from evil is one thing, and falsity and evil from it is another. Falsities arise either from cupidities, which are of the will, or from preconceived principles, which are of the understanding. Falsities that are from the cupidities of the will are foul, nor do they suffer themselves, like others, to be easily rooted out; for

they cohere to a man's very life. The life itself of man is what desires, that is, is what loves. While one is confirming in himself this life, or cupidity, or love, all the things which confirm are falsities, and are implanted in his life. Such were the antediluvians. But the falsities from preconceived 3
principles, which are of the understanding, cannot be thus rooted in the voluntary part of a man. False or heretical doctrines, for instance, have their origin outside of the will, from being imbued with such things from infancy, and then from confirmation in adult age. But as they are false, they cannot do otherwise than produce evils of life; as with one who believes in meriting salvation by works, and confirms himself in this belief, the merit itself, self-justification and confidence, are the evils which come from it; and again, with one who believes that there cannot be piety of life if merit be not placed in works, the evil from this is that he extinguishes in himself all piety of life, and gives himself up to cupidities and pleasures; so in many other cases. Such are the falsities and the evils from them, which are treated of in this verse.

1680. *And also the Amorite that dwelt in Hazazon-tamar.* That this signifies the kinds of evils which were from them is evident from the things that have just been said, and also from the representation and signification of the Amorites, spoken of in the next chapter, verse 16. As regards the evils and falsities against which the Lord combated, it is to be known that they were the infernal spirits who were in the evils and falsities; that is, that they were the hells filled with such spirits, which continually infested the human race. The infernals desire nothing else than to destroy every one; and they perceive no greater pleasure than in torturing others. All spirits in the other life are dis- 2
tinguished in this way. Those who desire evil against others are infernal or diabolic spirits; but those who wish good to others are good and angelic spirits. A man can know among which he is, whether among the infernal or among

the angelic. If he intends evil to his neighbor, thinks nothing but evil concerning him, and actually does it when he can, and delights in it, he is among the infernals, and also becomes infernal in the other life. But he who intends good to his neighbor, and thinks nothing but good respecting him, and actually does it when he can, is among the angelic spirits, and also becomes an angel in the other life. This is the distinctive characteristic. Let every one
3 examine himself by this, to learn what he is. That one does not do evil when he cannot or when he dares not, amounts to nothing; and that he does good for the sake of himself, is nothing. These are external things which are removed in the other life. A man is there as he thinks and intends. There are many who can speak well, from habit formed in the world; but it is instantly perceived whether the mind or intention accords; if not, the one who speaks is rejected among the infernals of his own sort and kind.

1681. Verses 8, 9. *And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela, this is Zoar; and they set the battle in array with them in the valley of Siddim; with Chedorlaomer king of Elam, and Tidal king of Goiim, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with the five.* "There went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela, this is Zoar" signifies, as before, the evils and falsities reigning generally; "and they set the battle in array with them" signifies that they began the attack; "in the valley of Siddim" signifies here as before, uncleanness; "with Chedorlaomer king of Elam, and Tidal king of Goiim, and Amraphel king of Shinar, and Arioch king of Ellasar" signifies the truth and the good in the external man — "Chedorlaomer king of Elam" the truth, "Tidal king of Goiim" the good, and the others the things from these;

"four kings with five" signifies the union of the last named, and the disunion of the others.

1682. *There went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela, this is Zoar.* That these signify the evils and falsities reigning generally, is evident from the things that were said above, at verse 2, respecting them, that they are the cupidities of evil and the persuasions of falsity. In that verse, by the same kings are signified in general all evils and all falsities; or, what is the same, cupidities of evil and persuasions of falsity; and therefore it is said that war was made with them. Afterwards the war with the Rephaim, the Zuzim, the Emim, and the Horites, is treated of; also the war with the Amalekite and the Amorite; and at length with these kings who were named in the beginning. Here, therefore, by the same kings are signified only the reigning evils and falsities that are of a less degree.

1683. *They set the battle in array with them.* That this signifies that they began the attack, is evident from the signification of setting the battle in array, as meaning to fight against; for it is said above (verse 3) that they rebelled. It is also plain from the fact that the evil spirits are the ones that make the assault. For the case is thus. The Lord never began the combat with any hell, but the hells assaulted Him; as is also the case with every man who is in temptation, or in combat with evil spirits. With the man the angels do not make the assault, but always and continually the evil or infernal spirits; the angels only ward off and defend. This comes from the Lord, Who does not wish to bring evil upon any one, or to thrust him down into hell, even if he were the worst and the most bitter enemy of all; but it is he who brings the evil upon himself, and precipitates himself into hell. This also follows from the nature of evil, and from the nature of good. It is the nature of evil to wish to trouble every one; it is the

nature of good to wish to trouble no one. The evil are in their very life when they are assaulting; for they continually desire to destroy. The good are in their very life when they are assaulting no one, and when they can be of use in defending others from evils.

1684. *In the valley of Siddim.* That this signifies uncleanness, is evident from what was said above (verse 3) concerning the valley of Siddim and the Salt Sea.

1685. *With Chedorlaomer king of Elam, and Tidal king of Goiim, and Amraphel king of Shinar, and Arioch king of Ellasar.* That this signifies the truth and good in the external man, is evident from the signification of the same in verse 1 of this chapter.

That "Chedorlaomer king of Elam" signifies the truth, and "Tidal king of Goiim" the good, and the others the things that were from these, is evident from the fact that the same kings are here enumerated in a different order from that of verse 1 above. There "Chedorlaomer king of Elam" stands in the third place, but here in the first; and there "Tidal king of Goiim" is in the fourth place, but here in the second. It is the truth that is first in combat, for combat is from truth; for from truth it is known what falsity is and what evil is; on which account such combats do not exist before the man has become imbued with the knowledges of truth and good both external and internal. Hence by Chedorlaomer, who is here named in the first place, is signified the truth that was in the Lord; which is also evident from the signification of Elam, as being faith from charity, which is the same as truth (as has been shown before, chap. x. verse 22). It follows from this that Tidal king of Goiim, or of nations, signifies good; and that the other kings signify the truth and the good that are from these.

1686. *Four kings with the five.* That this signifies the union of the last named, and the disunion of the first named, may be evident from the signification of four and

of five. Four signifies union, because it is made up of pairs, as does two also when it has relation to the marriage of things (as was also observed, n. 720). But five signifies disunion, because it means but little (as shown n. 649). All things adapt themselves to the subject of which they are predicated.

1687. Verse 10. *And the valley of Siddim was pits, pits, of bitumen; and the king of Sodom and of Gomorrah fled, and fell there, and they that remained fled to the mountain.* "The valley of Siddim was pits, pits, of bitumen" signifies the uncleanness of the falsities and cupidities; "and the king of Sodom and of Gomorrah fled, and fell there" signifies that those evils and falsities were overcome; "and they that remained fled to the mountain" signifies but not all of them; "the mountain" is the love of self and of the world.

1688. *The valley of Siddim was pits, pits* (or full of pits), *of bitumen.* That this signifies the uncleanness of the falsities and cupidities, is evident from the signification of Siddim, which is uncleanness (as stated above at verse 3); also from the signification of pits, which are falsities, and of bitumen, which is lusts. Falsities are called pits, from the unclean water; and cupidities are called bitumen, from the foul sulphurous smell in such water.

1689. *The king of Sodom and of Gomorrah fled, and fell there.* That this signifies that these evils and falsities were overcome, is evident from the signification of Sodom and of Gomorrah, which is the evils of cupidities and the falsities of persuasions, spoken of above. Here the king of Sodom and of Gomorrah stand for all the evils and falsities, even those signified by the other kings; also from the signification of fleeing and falling, which is to be overcome.

1690. *They that remained fled to the mountain.* That this signifies that not all were overcome, is evident without

explanation, from the fact that there was a residue that fled away. In the internal sense the temptations are treated of, which the Lord sustained in His boyhood, concerning which nothing is related in the Word of the New Testament; this tells only of His temptation in the wilderness, or soon after He came out of the wilderness, and finally of His last temptation in Gethsemane and what then followed. That the Lord's life, from His earliest boyhood even to the last hour of His life in the world, was continual temptation and continual victory, is evident from many things in the Word of the Old Testament; and that it did not cease with the temptation in the wilderness is evident from what is said in Luke, *And when the devil had completed every temptation, he departed from Him for a season* (iv. 13); also from the fact that He was tempted even to the death on the cross, and thus to the last hour of His life in the world. Hence it is plain that the whole of the Lord's life in the world, from earliest boyhood, was continual temptation and continual victory. The last was when He prayed on the cross for His enemies, and thus
2 for all in the whole world. In the Word of the Lord's life, in the Gospels, none but the last is mentioned, excepting His temptation in the wilderness. More were not disclosed to the disciples. The things which were disclosed appear so light according to the sense of the letter as to be scarcely anything; for to speak and to answer in this manner, is no temptation; when yet His temptation was more grievous than can be at all comprehended and believed by any human mind. No one can know what temptation is, but he who has been in it. The temptation which is related in Matt. iv. 1–11, Mark i. 12, 13, Luke iv. 1–13, contains the temptations in a summary; namely, that from love towards the whole human race the Lord fought against the loves of self and of the world, with which the hells were
3 filled. All temptation is an assault upon the love in which a man is, and the temptation is in the same degree as the

love. If the love is not assaulted, it is no temptation. To destroy any one's love is to destroy his very life; for the love is the life. The Lord's life was love towards the whole human race; and indeed it was so great, and of such quality, that it was nothing but pure love. Against this His life, continual temptations were admitted, as has been said, from earliest boyhood to the last hour in the world. The love, which was the Lord's veriest life, is signified by His hungering, and by the devil's saying, *If Thou art the Son of God, command this stone that it become bread;* and by Jesus' answering that *man shall not live by bread only, but by every word of God* (Luke iv. 2–4; Matt. iv. 2–4). That He fought against the love of the world, or 4
all things which are of the love of the world, is signified by *the devil led Him up into a high mountain, and showed Him all the kingdoms of the world in a moment of time, and said unto Him, All this power will I give Thee and the glory of them, for it hath been delivered unto me; and to whomsoever I will, I give it; if Thou therefore wilt worship before me, all shall be Thine. But Jesus answered and said unto him, Get thee behind Me, Satan; for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve* (Luke iv. 5–8; Matt. iv. 8–10). That 5
He fought against the love of self, and all things that are of the love of self, is signified by this: *The devil took Him into the holy city, and set Him on the pinnacle of the temple, and said to Him, If Thou art the Son of God, cast Thyself down; for it is written, He shall give His angels charge concerning Thee, and upon their hands they shall bear Thee up, lest haply Thou dash Thy foot against a stone. Jesus said unto Him, It is written again, Thou shalt not tempt the Lord thy God* (Matt. iv. 5–7; Luke iv. 9–12). Continual victory is signified where it is said that after the temptation, *angels came and ministered unto Him* (Matt. iv. 11; Mark i. 13). In brief, the Lord from earliest boy- 6
hood even to the last hour of His life in the world, was

assaulted by all the hells; against which He continually fought, and subjugated and overcame them; and this solely from love towards the whole human race. And because this love was not human but Divine, and as the love is so is the temptation, it may be evident how grievous the combats were, and how great the ferocity on the part of the hells. That all this was so, I know of a certainty.

1691. That "the mountain" means the love of self and the love of the world, may be evident from the signification of a mountain, which will presently be explained. All evil and falsity exist from the love of self and the love of the world; they have no other origin; for the love of self and the love of the world are the opposites of celestial love and spiritual love; and because they are the opposites, those loves are what are continually endeavoring to destroy the celestial and spiritual things of the kingdom of God. From the love of self and of the world exists all hatred; from hatred, all revenge and cruelty; and from these, all
2 deceit; in short, all the hells. That the love of self and of the world is signified by mountains in the Word, may be evident from the following passages. In Isaiah: *The proud looks of man shall be humbled; and the loftiness of man shall be brought low. . . . The day of Jehovah Zebaoth is upon all that is proud and lofty; . . . upon all the high mountains, and upon all the hills that are lifted up, and upon every lofty tower* (ii. 11, 12, 14, 15). "The high mountains" plainly stand for the love of self, and "the
3 hills that are lifted up" for the love of the world. Again: *Every valley shall be exalted, and every mountain and hill shall be made low* (xl. 4). Here, too, mountain and hill manifestly stand for the love of self and the love of the world. Again: *I will make waste mountains and hills, and dry up all their herbage* (xlii. 15); where also mountains stand for the love of self, and hills for the love of the world. In Ezekiel: *The mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to*

the earth (xxxviii. 20). In Jeremiah: *Behold I am against* 4
thee, O destroying mountain, . . . which destroyest all the earth; and I will stretch out mine hand against thee, and roll thee down from the rocks, and will give thee for a mountain of burning (li. 25); where Babel and Chaldea are spoken of, by which the love of self and the world is signified, as shown before. In the Song of Moses: *A fire is kindled in Mine anger, and shall burn unto the lowest hell, and shall devour the earth and her increase, and set on fire the foundations of the mountains* (Deut. xxxii. 22). "The foundations of the mountains" mean the hells, as is plainly said; these are called the foundations of the mountains, because the love of self and the love of the world reign in them and are from them. In Jonah: *The waters com-* 5
passed me about, even to the soul; the deep was round about me; the sea-weed was wrapped about my head; I went down to the cuttings-off of the mountains; the earth with her bars was upon me forever; yet hast Thou brought up my lives from the pit, O Jehovah my God (ii. 5, 6). The Lord's temptations against the hells are thus prophetically described, by Jonah when in the belly of the great fish. So, too, in other passages of the Word, especially in David. He who is in temptations is in the hells; place has nothing to do with being in the hells, but state. As 6
mountains and towers signify the love of self and the world, it may be evident what is signified by the Lord's being led by the devil "upon a high mountain" and "upon a pinnacle of the temple"; namely, that He was led into temptation combats, the most extreme of all, against the loves of self and the world, that is, against the hells. Mountains also, in the opposite sense, as is usual, signify celestial and spiritual love, as shown before (n. 795, 796).

1692. What temptations, or the combats of temptations, effect, scarcely any one can know. They are the means by which evils and falsities are broken up and dispersed, and by which a horror for them is induced; and not only is

conscience given but is also strengthened, and so the man is regenerated; which is the reason that they who are being regenerated are let into combats, and undergo temptations; and they who do not undergo them in the life of the body, do in the other life, if they are capable of being regenerated; on which account the Lord's church is called militant. But the Lord alone sustained the most cruel combats of temptations from His own strength or His own power; for He was surrounded by all the hells, and con-
2 tinually conquered them. It is the Lord alone also Who fights in men who are in the combats of temptations, and Who overcomes. Man from his own power can effect nothing at all against evil or infernal spirits; for they are so connected with the hells that if one were overcome, another would rush in, and so on forever. They are like the sea which presses upon every part of a dike; if the dike should be broken through by a cleft or a crack, the sea would not stop, but would burst through and overflow, till nothing would be left standing. So would it be unless the Lord alone sustained the combats of temptations in man.

1693. Verse 11. *And they took all the goods of Sodom and Gomorrah, and all their food, and departed.* "They took all the goods of Sodom and Gomorrah" signifies that they were deprived of the power of doing evil; "and all their food" signifies that they were deprived of the power of thinking falsity; "and departed" signifies that so they were left.

1694. *They took all the goods of Sodom and Gomorrah.* That this signifies that they were deprived of the power of doing evil, is evident from the signification of taking any one's goods away. By the goods of Sodom and Gomorrah nothing else is meant in the internal sense but evil and falsity. Evil is here signified by the goods and falsity by the food. Spiritual goods and riches, as regards the good, are nothing but the good and the truth with which

they are gifted and enriched by the Lord; so in relation to the evil, goods and riches are nothing but the evils and falsities which they have acquired to themselves. Such things are also signified by goods, in the Word. From this it is evident that to take the goods of Sodom and Gomorrah, is to deprive them of the power of doing evil.

1695. *And all their food.* That this signifies that they were deprived of the power of thinking falsity, is evident from the signification of food. What the celestial, spiritual, and natural food are, which are enjoyed in the other life, has been shown before (n. 56–58, 680, 681). These also correspond to the food of the body; and therefore are represented by food in the Word, and are called food. But the food of the evil and infernal spirits is what is contrary to wisdom, intelligence, and true knowledge, which is every falsity; and what is wonderful, by this food the evil spirits are also sustained. They are sustained for the reason that it is their life. Unless there is given them the means of vilifying the truth, and indeed of blaspheming against it, they cannot live. But still license is given them to think and speak only the falsity which is from their evil, and not what is contrary to their own evil, for this is deceit; for so far as they speak falsity from their evil, it is from their life; and then it is likewise forgiven them, because they are such that otherwise they cannot live. As to their 2
being deprived of the power of doing evil and of thinking falsity, the case is really this: in the combats of temptations the evil spirits are permitted to draw forth all the evil and falsity that are in the man, and to fight from the man's evil and falsity; but when they are overcome, they are then no longer permitted to do so, for they instantly perceive in the man that good and truth are confirmed. Spirits, more than men, are gifted with such perception; from the very sphere of a man who is confirmed in truth and good, they know at once how the case is, what answer they will get, and more besides. This is clearly evident with the spiritual

regenerate man; with whom there are evil spirits as well as with the non-regenerate, but they are subjugated and serve. This is signified by their being deprived of the power of doing evil and thinking falsity.

1696. *And departed.* That this signifies that they were left, is evident without explanation.

1697. Verse 12. *And they took Lot, Abram's brother's son, and his goods, and departed; and he was dwelling in Sodom.* "They took Lot, Abram's brother's son, and his goods, and departed" signifies that the apparent good and truth, which are not good and truth in themselves, took possession of the external man, and of all the things which were therein; "and he was dwelling in Sodom" signifies its state.

1698. *And they took Lot, Abram's brother's son, and his goods, and departed.* That this signifies that the apparent good and truth, which are not good and truth in themselves, took possession of the external man, and of all the things which were therein, is evident from the signification of Lot. That he signifies the sensual or external man in the Lord, has been several times said and shown before; and here, indeed, by Lot is signified the external man as to the apparent good and truth, which are here Lot's goods. That this good and truth appeared as good and truth in the Lord's earliest boyhood, but were not so in themselves, has been explained before; but it may be evident from the things that were said respecting temptations, that they were purified by degrees, and indeed by the combats of temptations.

1699. *And he was dwelling in Sodom.* That this signifies its state, is evident from the signification of Sodom.

1700. Verse 13. *And there came one that had escaped, and told Abram the Hebrew; and he was dwelling in the oak-groves of Mamre the Amorite, brother of Eshcol, and brother of Aner; and these were men of the covenant of Abram.* "There came one that had escaped, and told

Abram the Hebrew" signifies that the Lord perceived from His interior man; "Abram the Hebrew" is the interior man, to which the internal or Divine man is adjoined; "and he was dwelling in the oak-groves of Mamre the Amorite" signifies the state of perception from the rational man; "brother of Eshcol, and brother of Aner; and these were men of the covenant of Abram" signifies the state of the rational man as to the external, in regard to the quality of its good and truth.

1701. *And there came one that had escaped, and told Abram the Hebrew.* That this signifies that the Lord perceived from His interior man, is evident from the signification of Abram the Hebrew, which is the interior man conjoined to the internal, explained just below. And as these things in the internal sense are predicated of the Lord, and the historical facts are representative, it is plain that the coming of one who had escaped, and his telling, signifies nothing else than that the Lord perceived. The interior man perceives what is going on in the external man, just as if one were to tell it. The Lord, who had perception of all things that were taking place, clearly knew the quality and the source of whatever was taking place in Him; as, for example, if anything of evil were occupying the affections of His external man, or anything of falsity its thoughts, He could not but know what it was, and whence: and also what evil spirits were exciting the evil and the falsity, and how they were exciting them, besides other things; for such things, and others beyond number, are not concealed from angels, and scarcely from men who have celestial perception; still less from the Lord.

1702. That "Abram the Hebrew" is the interior man, to which the internal or Divine man was adjoined, may be evident from the signification of Abram the Hebrew, or from the surnaming of Abram, that he is here called "the Hebrew." In what goes before, and in what follows, where Abram is spoken of, he is not called the Hebrew; he is so

called in this passage only; and therefore some distinct thing in the Lord is represented and signified by "Abram the Hebrew." What is represented and signified may be evident from the internal sense, namely, that it is the interior man adjoined to the internal or Divine man; as may likewise be evident from the series of things in the internal sense. The Hebrews are named in the Word when any thing of servitude is signified, whatever it may be; as may be evident from what follows. The interior man is such that it serves the internal or Divine man; and for this reason the interior man is here called "Abram the Hebrew."

2 What the interior man is, scarcely any one knows; and it must therefore be briefly told. The interior man is intermediate between the internal and the external man. By the interior man the internal communicates with the external; without this medium, no communication at all can be given. The celestial is distinct from the natural, and still more from the corporeal; unless there is a medium by which there is communication, the celestial cannot operate at all into the natural, and still less into the corporeal. It is the interior man which is called the rational man; and this man, because it is intermediate, communicates with the internal where is good itself and truth itself; and it also communicates with the exterior, where is evil and falsity. By means of the communication with the internal, a man can think of celestial and spiritual things, or can look upward; which beasts cannot do. By means of the communication with the exterior, a man can think of worldly and corporeal things, or can look downward; in this differing little from the beasts, which have in like manner an idea of earthly things. In a word, the interior or middle man is the rational man himself, who is spiritual or celestial when he looks upward, but animal when he looks down-

3 ward. It is well known that a man can know that he speaks in one way while thinking in another, and that he does one thing and wills another; and that there are simu-

lation and deceit; also that there is reason, or the rational; and that this is something interior, because it can dissent; and also that with one who is to be regenerated there is something interior which combats with the exterior. This that is interior, and which thinks and wills differently from the exterior, and which combats, is the interior man. In this interior man there is conscience with the spiritual man, and perception with the celestial. This interior man, conjoined to the Divine internal man in the Lord, is what is here called "Abram the Hebrew."

1703. That the term Hebrew is predicated in the Word of some form of servitude, is evident from the following passages. In Moses: *When thy brother, a Hebrew, or a Hebrewess, shall be sold unto thee, and serve thee six years, then in the seventh year thou shalt let him go free from thee* (Deut. xv. 12); where it is said "a Hebrew" and "a Hebrewess," because servitude is treated of. In Jeremiah: *At the end of seven years ye shall let go every man his brother that is a Hebrew, who hath been sold unto thee, and hath served thee six years* (xxxiv. 9, 14); where, in like manner, the term Hebrew is used, because servitude is treated of. The sons of Jacob are not otherwise called Hebrews in the prophets. In Samuel: The Philistines said, *Be strong, and be men, . . . that ye be not servants unto the Hebrews as they have been to you* (1 Sam. iv. 9); where the word is used for the same reason. In Moses: 2 *Jehovah said unto Moses, Go in unto Pharaoh, and say to him, Thus saith Jehovah, the God of the Hebrews, Let My people go, that they may serve Me* (Exod. ix. 1, 13; x. 3); where they are called Hebrews from serving. The wife of Potiphar, speaking of Joseph, *called unto the men of her house, and said unto them, See, he hath brought in a Hebrew unto us to mock us* (Gen. xxxix. 14). Joseph is here called a Hebrew because he was a servant there. The chief of the butlers said unto Pharaoh, *There was with us a young man, a Hebrew, servant to the captain of the guard . . . .*

and he interpreted to us our dreams (Gen. xli. 12). And besides, the Egyptians called the sons of Israel Hebrews, because they were servants, or in servitude, as is known (Exod. i. 15, 16, 19; and in other places).

1704. *And he was dwelling in the oak-groves of Mamre the Amorite.* That this signifies the state of the perception of the rational man, is evident from the signification of an oak-grove, and of the oak-groves of Mamre the Amorite, spoken of before (n. 1442, 1443, 1616).

1705. *Brother of Eshcol, and brother of Aner; and these were men of the covenant of Abram.* That by these is signified the state of the rational man as to the external, in regard to the quality of its good and truth, may be evident from their signification as explained below at verse 24, where they are also named. In brief, by Mamre, Eshcol, and Aner, are represented and signified the angels who were with the Lord when He fought in His earliest boyhood, and who were on an equality with the good and the truth then in the Lord. They are named from good and truth. In no case does an angel in heaven have a certain name; but it is good and truth from which names are given. Michael and the other angels in the Word, are not angels with such names; but they bear these names from the office that they fill, whatever it may be. It is the same here with Mamre, Eshcol, and Aner; but representatively.

1706. Verse 14. *And Abram heard that his brother was taken captive; and he led forth his men in training born in his house, three hundred and eighteen, and pursued unto Dan.* "Abram heard that his brother was taken captive" signifies that the interior man perceived in what state the external was; "and he led forth his men in training born in his house" signifies the good in the external man which was now delivered from the yoke of servitude; "three hundred and eighteen" signifies its quality; "and pursued unto Dan" signifies the commencement of purification.

1707. *Abram heard that his brother was taken captive.* That this signifies that the interior man perceived in what state the external was, is evident from the signification of Abram in the verse that immediately precedes this, as being the interior man to which the internal or Divine was adjoined; and from the signification of Lot, which is the external man, as has been shown before; also from the signification of hearing that his brother was captive, which is to perceive in what state the external man was; namely, as was said in verse 12, that apparent good and truth had possession of it. The case is thus: When the interior man 2
(meant by Abram the Hebrew), perceived that the good and truth from which was the combat were not good and truth except apparently, and that they had possession of the whole of the external man (signified by Lot, his brother's son), then the interior man, or the Divine internal through the interior, purified them. How this is done, no one can know at all but he to whom it has been revealed; for the influx of the internal man, through the interior or middle, into the external, is an arcanum, especially at the present time, when few, if any, know what the interior man is, and still less what the internal. What the internal man is, and what the interior man, may be seen just above, at verse 13. But here it shall be briefly told of what kind the influx is. The internal man in every one 3
belongs to the Lord alone; for there the Lord stores up the good and truth with which He gifts man from infancy. Thence through these he flows into the interior or rational man, and through this into the exterior; in this way it is given to the man to think, and to be a man. But the influx from the internal man into the interior or middle, and so into the exterior, is twofold; it is either by celestial things or by spiritual things; or, what is the same, either by good or by truth. By celestial or good things it flows in only with regenerate men, who are gifted either with perception or with conscience; thus it flows in by per-

ception or by conscience; for which reason the influx by celestial things is not given except with those who are in love to the Lord and in charity toward the neighbor. But by spiritual things or truths the Lord flows in with every man; and unless there were this influx the man could not think, and so could not speak. When a man is such that he perverts the good and the truth, and when he cares nothing for celestial and spiritual things, there is then no influx of celestial or good things, but the way for celestial and good things is closed; and still there is influx of spiritual things or truths, for a way for them is continually kept open. Hence it may be evident what the interior or
4 middle, that is, the rational man, is. The internal man in the interior or middle is here signified by Abram. When the celestial or good things, flow in from the internal man into the interior, the internal then appropriates to itself the interior or middle, and makes it its own; but the interior or middle man is still distinct from the internal. The case is similar when the internal man flows in through the interior or middle man into the exterior; then it likewise appropriates the exterior to itself and makes it its own; but the exterior man is still distinct from the interior. So now, when the internal perceived in the interior or middle man that the state of the external man was such — namely, that the external man was made captive, that is, that not genuine but apparent good and truth had taken possession of it, by which it fought against so many enemies — it then flowed in, and reduced all things to order, and liberated it from the things which infested it, and thus purified it; that is, so that its good and truth were not apparent but genuine good and truth, and were thus conjoined to the internal or Divine man; and this, as was said, by means
5 of the interior or middle man. In this the Lord was not like any man; for His interior man as to celestial or good things was Divine and was adjoined to His internal man even from birth. His internal man, together with his inte-

rior man, was Jehovah Himself, His Father. But He was similar to other men in this, that His interior man as to spiritual things or truths was adjoined to His external man, and thus was Human. But this also, by the combats of temptations and continual victories from its own power, was made Divine, that is, Jehovah. The external man is what is called Lot; in the former state, however, this is called "Abram's brother's son," but in this "Abram's brother"; for it was called his brother's son when apparent good and truth occupied it, but his brother when it was occupied by genuine good and truth.

1708. *And he led forth his men in training born in his house.* That this signifies the good and truth in the external man which were now delivered from the yoke of servitude, is evident from the signification of the men in training, as also of those born in Abram's house. Abram's men in training, or novitiates, in the internal sense, are the good things in the external man which can be conjoined to the interior man; those born in the house, in the internal sense, are the same good things and truths also, as being proper to that man. But these things contain more arcana than can be told; in the first place these — how the apparent good after the combats of temptations becomes genuine good, and that it can then be conjoined to the interior or middle man, and through this to the internal, and be made in like manner Divine. For the Lord adjoined His Human Essence to His Divine Essence by degrees, and this by combats of temptations and victories, as was said. These good things that were made genuine are what are called Abram's men in training, or novitiates; for they were in training and novitiates; and as they were procured by His own power, they are called born in his house.

1709. *Three hundred and eighteen men.* That this signifies their quality, namely, that they are the holy things of combat, is involved in the number eighteen, and also in the number three hundred; for these numbers are composed

of three and six. Three signifies what is holy (as shown n. 720, 901); and six combat (as shown n. 737, 900). That Abram led forth so many, is a historical truth; but still it was representative, as is all the history in the Word, in the five books of Moses, in Joshua, in Judges, in Samuel, in the Kings, in Daniel, and in Jonah, where the numbers in like manner involve arcana; for nothing was written in the Word which was not such; otherwise it would not be the Word; and otherwise it would not have been related that Abram led forth three hundred and eighteen; and also that these were in training, and born in his house; besides many other things which are said in this chapter.

1710. *And pursued unto Dan.* That this signifies a state of purification, is evident from the series of the things in the internal sense. To pursue the enemies is here to expel the evils and falsities which were with the good and truth, and made them to be seeming good and truth, and so to liberate and purify them. Unto Dan, signifies to the farthest limit of Canaan, thus to the uttermost boundaries whither they had fled. That Dan signifies the farthest limits, or the extreme boundaries of Canaan, is evident in many places in the Word. As in Samuel: *To transfer the kingdom from the house of Saul, and to set up the throne of David over Israel and over Judah, from Dan even to Beer-sheba* (2 Sam. iii. 10). Again: *In gathering, all Israel shall be gathered together, from Dan even to Beer-sheba* (2 Sam. xvii. 11). Again: David said to Joab, *Go now to and fro through all the tribes of Israel, from Dan even to Beer-sheba* (2 Sam. xxiv. 2, 15). In the Book of Kings: *Judah and Israel dwelt in safety, every man under his vine and under his fig-tree, from Dan and even to Beer-sheba* (1 Kings iv. 25). From these passages it is plain that Dan was the farthest boundary of Canaan; whither the enemies were pursued which infested the good and truth of the external man. But as Dan was a boundary of Canaan, and so within Canaan, lest they should be there

they were driven further, namely, "to Hobah on the left of Damascus" — as is evident from the things stated in the verse next following — and so purification was effected. By the land of Canaan, in a holy sense, as was said before, the Lord's kingdom is signified; thus the celestial of love, which is good; primarily, good in the Lord.

1711. Verse 15. *And he divided himself against them by night, he and his servants, and smote them, and pursued them unto Hobah, which is at the left of Damascus.* "He divided himself against them by night" signifies the shade in which the apparent good and truth were; "he and his servants" signifies the rational man, and the things in the external which obeyed; "and smote them" signifies vindication; "and pursued them unto Hobah which is at the left of Damascus" signifies the limit of extension.

1712. *He divided himself against them by night.* That this signifies the shade in which the apparent good and truth were, is evident from the signification of night, which is a state of shade. It is said to be a state of shade, when it is not known whether the good and truth are apparent or are genuine. When any one is in apparent good and truth, he supposes them to be genuine good and truth; the evil and falsity that are in apparent good and truth, are what cause the shade, and make them appear genuine. They who are in ignorance can know no otherwise than that the good which they do is theirs, and that the truth which they think is theirs. They do the same who attribute to themselves the good things that they do, and place merit in them; not knowing then that they are not good, although they appear so; and that the selfhood, and self-merit which they place in them are evils and falsities which obscure and darken. So in many other cases. The kind and the 2 measure of evil and falsity which lie concealed in them, cannot be seen in the life of the body as in the other life; they are then presented to view as in clear light. But it is otherwise if this is done from ignorance that is not con-

firmed; those evils and falsities are then easily dispersed. But if men confirm themselves in the belief that they can do good and resist evil by their own powers, and that they thus merit salvation, this then remains attached, and makes the good to be evil and the truth to be falsity. But still it is of order for a man to do good as of himself; and therefore he ought not to slacken his hand, with the thought, "If I can do nothing of good from myself, I ought to wait for direct influx," and so remain in a passive state. This also is contrary to order; but he must do good as of himself; yet, when he reflects upon the good which he does or has done, let him think, acknowledge, and believe that the
3 Lord has done the work in him. If he slackens his effort, thinking as has been said, he is not then a subject into which the Lord can operate. The Lord cannot flow into any one who deprives himself of everything into which power can be infused. It is as if one were not willing to learn any thing without a revelation to himself; or as if one would teach nothing unless the words were put into him; or as if one would attempt nothing unless he were put into action as one without will. But if these things were done, he would be still more indignant at being like an inanimate thing; when yet that which is animated by the Lord in a man, is that which appears as if it were from himself. It is thus an eternal truth that a man does not live from himself; but if he did not appear to live from himself, he could not live at all.

1713. *He and his servants.* That this signifies the rational man, and the things in the external man which obeyed, is evident from the signification of "he," that is, of Abram, which is the interior man (explained above); and from the signification of servants, as being the things which obey. All the things that are in the external man before it has been liberated and vindicated, are called servants; for they do nothing but render obedience to the interior man. For example: in the exterior man there are

affections and there are external knowledges; the affections are from the good of the interior man, and the knowledges are from the truths of the same. When these are made to act so that they accord with the interior man, they are said to serve and obey; therefore by servants here nothing else is signified than the things which obeyed in the external man.

1714. *And smote them.* That this signifies vindication, may be evident from the series, and without explanation.

1715. *And pursued them unto Hobah, which is at the left of Damascus.* That this signifies the limit of extension, may be evident from the signification of Hobah, which is at the left of Damascus. Where Hobah was situated is not known, as there is no further mention of it in the Word. But Damascus was the principal city of Syria (as is plain in 2 Sam. viii. 5, 6; Isa. vii. 8); and by it is signified almost the same as by Syria, spoken of before (chap. x. at verse 22). The farthest boundary of the land of Canaan, but beyond Dan, is described by Damascus; as in Amos: *Ye have taken up Siccuth your king, and Chiun your images; the star of your gods which ye made to yourselves. I will cause you to go away beyond Damascus* (v. 26, 27). The boundary of the holy land, or of the Lord's kingdom, toward the north, is also called the "boundary of Damascus" (Ezek. xlvii. 16–18; xlviii. 1). Here, where it is said that they were smitten and driven as far as Hobah which is at the left of Damascus, is signified the extent to which the apparent good and truth were purified. But unless it be known what was the character of the apparent good and truth, and by what means they were purified so as to be made genuine, it cannot be explained what is properly meant here by Hobah, at the left of Damascus; only in a general way, that they were purified.

1716. Verse 16. *And he brought back all the goods, and also brought back his brother Lot and his goods, and the women also, and the people.* "He brought back all the

goods" signifies that the interior man reduced all things in the external man into a conforming state; "and also brought back his brother Lot and his goods" signifies the external man and all the things belonging to it; "the women and the people" signifies both the good and the truth.

1717. *And he brought back all the goods.* That this signifies that the interior man reduced all things which were in the external man into a conforming state, may be evident from the signification of bringing back all the goods. The goods here are the things which Chedorlaomer and the kings with him took from their enemies; as told in what goes before. By Chedorlaomer and the kings with him, are signified the good and the truth of the exterior man. The goods from their enemies were nothing else than their being deprived of the power of doing evil and thinking falsity, which was signified by the goods of Sodom and Gomorrah, and by all the food which they took (treated
2 of above, at verse 11). This matter is such that it cannot be explained in few words; what now follows may be sufficient to give some conception of it. He who is in the combats of temptations, and overcomes, acquires to himself more and more a power over the evil spirits, or over the diabolical crew, till at last they do not dare to tempt at all. But as often as a victory is gained, so often does the Lord bring back into order the good and truth from which was the combat; and so often are they thus purified; and as far as they are purified, so far are the celestial things of love insinuated into the exterior man, and a correspondence is effected. These are the things that are signified by
3 bringing back all the goods. He who supposes that the external man can be reduced into correspondence without combats of temptations is in error; for temptations are the means of dissipating the evils and falsities, as also of introducing good and truth, and of reducing the things which are of the external man into obedience, that it may

serve the interior or rational man, and through this the internal, that is, the Lord operating through the internal man. That these things are effected by temptations, no one can know but he who is regenerated through temptations. But how this is done can scarcely be described even in the most general manner, since it is done without the man knowing whence and how; for it is the Lord's Divine operation.

1718. *And also brought back his brother Lot and his goods.* That this signifies the external man and all that belongs to it, is evident from the signification of Lot, which is the external man, as has been told several times before. What the external man is, is scarcely known at this day; for it is thought that only that which belongs to the body constitutes the external man; as the faculties of sense, namely, the touch, taste, smell, hearing, and sight; and also the appetites and pleasures. But these constitute the outermost man, which is merely corporeal. Knowledge in the memory, and affections which are of the love with which the man is imbued, properly constitute the external man; also the faculties of sense, which properly belong to the spirit, together with the pleasures that the spirit also enjoys. That these properly constitute the external or exterior man, may be evident from the men in the other life, or from spirits. These have the external man in like manner, and also the interior, and consequently the internal man. The body is only a covering as it were, or a crust, which is dissolved that the man may truly live, and that all things belonging to him may become more excellent.

1719. *The women and the people.* That this signifies both the good and the truth, may be evident from the signification of wives and of daughters, as what is good (spoken of before, n. 489–491, 568, 915)—here the word "women" is used, instead of wives and daughters; and from the signification of people, which is truth (also explained before, n. 1259, 1260).

1720. Verse 17. *And the king of Sodom went out to meet him, after his return from smiting Chedorlaomer and and the kings that were with him, at the valley of Shaveh; this is the king's valley.* "The king of Sodom went out to meet him" signifies that the evil and falsity submitted themselves; "after his return from smiting Chedorlaomer and the kings that were with him" signifies the liberation and vindication of the apparent good and truth; "at the valley of Shaveh; this is the king's valley" signifies the state of the external man as to good and truth at that time.

1721. *The king of Sodom went out to meet him.* That this signifies that the evil and falsity submitted themselves, is evident from the signification of the king of Sodom, which is the evil and falsity against which was the combat; and from the signification of going out to meet, which is to submit one's self. The king of Sodom is here spoken of, because it is in the series that evil and falsity submitted themselves; but he is treated of in verse 21, which follows.

1722. *After his return from smiting Chedorlaomer and the kings that were with him.* That this signifies the liberation and vindication of the apparent good and truth, is evident from the things which precede, and from what was said above concerning Chedorlaomer and the kings that were with him.

1723. *At the valley of Shaveh; this is the king's valley.* That this signifies the state of the external man as to good and truth at that time, may be evident from the signification of the valley of Shaveh, and also of the king's valley. The valley of Shaveh signifies the good of the external man, and the king's valley signifies the truth of the same. The external man is called a valley from the fact that it is below. That which is more external is also lower, as that which is more internal is also higher. That a king signifies truth, has been said before (n. 1672).

1724. Verse 18. *And Melchizedek King of Salem brought forth bread and wine; and he was Priest to God Most*

High. "Melchizedek" signifies the celestial things of the interior man in the Lord; "King of Salem" signifies a state of peace as to interior or rational things; "brought forth bread" signifies celestial things and the refreshment from them; "and wine" signifies spiritual things and the refreshment from them; "and he was Priest" signifies the holy of love; "unto God Most High" signifies the internal man, which is Jehovah.

1725. *Melchizedek.* That this signifies the celestial things of the interior man in the Lord, may be evident from the signification of the name Melchizedek, to be explained presently, and also from the things that precede and from those which follow. What the internal man is, and what the interior man, and what the external, has been sufficiently shown above; also that the internal man flows in through the interior into the external; as also that the internal man flows into the interior either by celestial things or by spiritual things; by celestial things with every regenerate man, that is, with those who live in love to the Lord and in love toward the neighbor; but with spiritual things with every man, whatever his quality may be; thence is his light from heaven, that is, his ability to think and speak, and to be a man. Respecting this, see what was said before (n. 1707). The celestial things of the interior 2
man are all those which are of celestial love, as has often been said before. These celestial things in the Lord's interior man, or the Lord's interior man as to these celestial things, is called Melchizedek. The internal man in the Lord was Jehovah Himself. The interior man, when purified after the combats of temptations, was also made Divine and Jehovah; in like manner also the external; but now, when it was in the state of the combats of temptation, and not yet so purified by the combats of the temptations, it is called as to the celestial things Melchizedek, that is, King of holiness and justice. That this is really so, may also be 3
seen in David, where the Lord's combats of temptations

are in like manner treated of, and at length His interior man as to celestial things is called Melchizedek; thus in David: *The word of Jehovah unto my Lord, Sit Thou at My right hand, until I make Thine enemies Thy footstool. Jehovah shall send forth the sceptre of Thy strength out of Zion; rule Thou in the midst of Thine enemies. Thy people are willing offerings, in the day of Thy power; in ornaments of holiness; from the womb of the morning Thou hast the dew of Thy youth.* Jehovah hath sworn, and will not repent, Thou art a priest for ever, after the manner of† Melchizedek. The Lord at Thy right hand smote through kings in the day of His wrath* (Ps. xc. 1–5). Here the Lord's combats of temptations with the hells are treated of, as in this chapter; this may be evident from every word. That the Lord is here treated of, He Himself teaches (see Matt. xxii. 41–43; Mark xii. 36; Luke xx. 42–44); to make His enemies His footstool, to rule in the midst of His enemies, the day of might, to smite kings in the day of His wrath, signify the combats of temptations and victories.

1726. *King of Salem.* That this signifies a state of peace as to interior or rational things, is evident from the signification of Salem. Salem in the original language means peace, and also perfection; thus it signifies a state of peace, and a state of perfection. A state of peace is the state of the Lord's kingdom; in that state the Lord's celestial and spiritual things are as in their morning, and in their spring; for peace is like the dawn in the early morning, and like the spring in the spring-time. The dawn and the spring cause all things that then meet the senses to be full of joy and gladness; every thing derives affection from the general affection of the dawn and the spring-time. So it is with the state of peace in the Lord's kingdom: in the state of peace all celestial and spiritual

* *Nativitatis;* but elsewhere *juventutis*, as T. C. R. 764.

† *Juxta verbum meum;* but elsewhere *juxta modum*, as n. 6148.

things are as it were in their morning or spring-tide flower and laughing, that is, in their happiness itself. So does the state of peace affect every thing, for the Lord is peace itself. This also is signified by Salem in David: *In Judah is God known, His name is great in Israel, in Salem also is His tabernacle, and His dwelling place in Zion* (Ps. lxxvi. 1, 2). When a man is in the combats of temptations, he is by turns gifted by the Lord with a state of peace, and is thus refreshed. A state of peace is here signified by Salem; and presently also by the bread and wine, by which celestial and spiritual things are signified; thus a state of celestial and spiritual things in peace, which state is refreshment itself.

1727. *Brought forth bread and wine.* That to bring forth bread signifies celestial things and refreshment from them, and to bring forth wine signifies spiritual things and refreshment from them, is evident from the signification of bread, as being what is celestial (spoken of n. 276, 680); and from the signification of wine, also of the vine and the vineyard, as being what is spiritual (explained n. 1069, 1071). And because bread signifies celestial things, and wine spiritual things, they were also made symbols in the Holy Supper. That Melchizedek brought forth bread and wine, has here a similar signification; for bread in the Ancient Church was the representative of all celestial things, and wine the representative of all spiritual things; thus here of the Lord Himself, from Whom is all that is celestial and all that is spiritual.

1728. *And he was Priest.* That this signifies the holy of love, is evident from the signification of priest in the Word. There are two things which are predicated of the Lord, namely, that He is King, and that He is Priest. A king, or the royalty, signifies the holy which is true; and a priest, or the priesthood, signifies the holy which is good; the former is the spiritual Divine, the latter the celestial Divine. The Lord as King governs all things in the uni-

verse from the Divine truth; and as Priest, from the Divine good. Divine truth is the very order of His universal kingdom, all of the laws of which are truths, or eternal verities; Divine good is the very essential of order, all things of which are of mercy. Both of these are predicated of the Lord. If Divine truth alone were His, no mortal could be saved; for truths condemn every one to hell; but Divine good, which is of mercy, raises up from hell to heaven. These are what kings and priests in the Jewish Church represented; and these likewise Melchizedek represented, as king of Salem and priest to God Most High.

1729. *To God Most High.* That this signifies the internal man, which is Jehovah, is plain from what has been said already several times concerning the Lord's internal man, that it is Jehovah Himself, and thus that the Lord is the same with Jehovah the Father; as He Himself says in John: *I am the way, and the truth, and the life. . . . Philip saith . . . . Show us the Father. . . . Jesus saith unto him, Am I so long time with you, and dost thou not know Me, Philip? He that hath seen Me hath seen the Father; how sayest thou then, Show us the Father? Believest thou not that I am in the Father and the Father in Me? . . . Believe Me, that I am in the Father, and the Father in Me* (xiv. 6, 2 8–11). It is the Lord's Human Essence which is called the Son of Man; which also, after the combats of the temptations, was united to His Divine Essence, so that it was itself also made Jehovah; wherefore in heaven they know no other Jehovah the Father than the Lord (see above, n. 15). With the Lord all is Jehovah; not only His internal and His interior man, but also the external, and the body itself; and therefore it is He alone who rose into heaven with the body also; as is sufficiently evident in the Gospels, where His resurrection is treated of; as also from the words of the Lord Himself: *Wherefore do thoughts arise in your hearts? See My hands and My*

feet, that it is I Myself; handle Me and see; for a spirit hath not flesh and bones as ye see Me have. And when He had said this, He showed them His hands, and His feet (Luke xxiv. 38–40).

1730. Verse 19. *And he blessed him, and said, Blessed be Abram of God Most High, Possessor of heavens and earth.* "And he blessed him" signifies the enjoyment of celestial and spiritual things; "and said, Blessed be Abram of God Most High" signifies the Lord's interior man, that it came into the enjoyment of good things from His internal man; "Possessor of heavens and earth" signifies the conjunction of the internal man, or Jehovah, with the interior and the exterior man.

1731. *He blessed him.* That this signifies the enjoyment of celestial and spiritual things, may be evident from the signification of blessing, which is to enjoy all good things (see n. 981, 1096). They are in the enjoyment of all good things who enjoy celestial and spiritual good; for all good things, of whatever name, are from these. The things which are contained in this verse declare and proclaim the conjunction of the Lord's Human Essence with His Divine Essence; the blessing itself involves this.

1732. *Blessed be Abram of God Most High.* That this signifies the Lord's interior man, that it came into the enjoyment of good things from His internal man, is in like manner evident from the signification of blessing, which is the enjoyment of good things, as was said; also from the signification of Abram here, which is the interior or rational man, treated of above (at verse 13); and also from the signification of God Most High, as being the Lord's internal—which subject also has been treated of before. By Abram, as was said, is signified the interior or rational man, which is to be united to the internal or Jehovah, and this by the combats of temptations and victories. For with the interior man the case is as follows: the interior man, as was said, is intermediate between the internal and

the external, and enables the internal to flow into the external; without it there is no communication. There is a communication of celestial things, and of spiritual. When the communication was of celestial things, the interior man was called Melchizedek; but here, as it is a communication of spiritual things, it is called Abram, the Hebrew.

1733. *Possessor of heavens and earth.* That this signifies the conjunction of the internal man or Jehovah with the interior and the exterior man, is evident from the signification of heaven and earth. That which is interior in man is called heaven; and that which is exterior is called earth. The reason why heaven signifies that which is interior in man is that a man as to his interiors is an image of heaven, and so a kind of little heaven. Primarily the Lord's interior man is heaven, because the Lord is the all in all of heaven, and thus heaven itself. It follows from this that the exterior man is called the earth. For the same reason, also, by the new heavens and the new earth, spoken of in the Prophets and in the Apocalypse, nothing else is meant than the Lord's kingdom, and every one who is a kingdom of the Lord, or in whom the Lord's kingdom is. That heaven and earth signify these things may be seen, as to heaven, n. 82, 911; and as to earth, n. 82, 620,
2 636, 913. That here God Most High, Possessor of heavens and earth, signifies the conjunction of the internal man with the interior and exterior man, in the Lord, may be evident from this, that the Lord as to His internal man was Jehovah Himself; and because the internal man or Jehovah led and instructed the external, as a father his son, in relation to Jehovah He is therefore called, as to the external man, the Son of God; but in relation to the mother, He is called the Son of Man. The Lord's internal man, which is Jehovah Himself, is what is here called "God Most High"; and before plenary conjunction or union was effected, it is called "Possessor of heavens and earth," that is, Possessor of all the things which are in the interior and the

exterior man; for these, as was said, are here meant by heavens and earth.

1734. Verse 20. *And blessed be God Most High, Who hath delivered thine enemies into thy hand. And he gave him tithes of all.* "Blessed be God Most High" signifies the Lord's internal man; "Who hath delivered thine enemies into thy hand" signifies victory. "And he gave him tithes of all" signifies remains from victory.

1735. *Blessed be God Most High.* That this signifies the Lord's internal man, is evident from the things which were said just above concerning the internal man. Jehovah was called God Most High in the Ancient Church, for the reason that height represented and therefore signified the internal, and thus the Most High signified the inmost. Hence the worship of the Ancient Church was upon high places, mountains, and hills. The inmost also has the same relation to the exterior and the outermost as the highest bears to the lower and the lowest. The Most High or the Inmost is the Celestial of Love, or Love itself. Jehovah, or the Lord's internal, was the very Celestial of Love, that is, Love itself, to which no other attributes are fitting than those of pure Love, thus of pure Mercy toward the whole human race; which is such that it wishes to save all and make them happy for ever, and to bestow on them all that it has; thus out of pure mercy to draw all who are willing to follow, to heaven, that is, to itself, by the strong force of love. That Love itself is Jehovah. Of nothing can 2
Am or Is be predicated but Love. From that Love — because in Love, or of Love itself — is the very Being [*Esse*] of all life, that is, Life itself; and because Jehovah alone is the Being of life, or Life itself, as He alone is Love, all things have thence their being and their life; nor can any one be and live of himself but Jehovah only, that is, the Lord alone; and as no one can be and live of himself but the Lord alone, it is a fallacy of sense that men seem to themselves to live of themselves. Angels perceive mani-

festly that they do not live of themselves, but from the Lord; since they live in the very being of the Lord's life, because in His love. But still, to them above all others there is given the appearance as if living of themselves, with ineffable happiness. This, therefore, is to live in the Lord; and it cannot possibly be given unless one lives in His love, that is, in charity toward the neighbor.

1736. That the Lord is Jehovah, Who is here called God Most High, is plainly evident from the Word. In Isaiah: *Jehovah Zebaoth is His name, and thy Redeemer, the Holy One of Israel; the God of the whole earth is He called* (liv. 5); where it is plain that the Redeemer and the Holy One of Israel, Who is the Lord alone, is Jehovah Zebaoth and the God of the whole earth. Again: *Thus said Jehovah thy Redeemer, the Holy One of Israel, I am Jehovah thy God* (xlviii. 17). Again: *I do help thee, saith Jehovah, thy Redeemer, the Holy One of Israel* (xli. 14). The expressions "the Holy One of Israel," and "the God of Israel" occur many times. That the Lord is the Holy One of Israel and the God of Israel is clearly evident in that *they saw the God of Israel, and there was under His feet as it were a work of sapphire stone, and as it were the*
2 *substance of heaven for clearness* (Exod. xxiv. 10). No other was acknowledged and called Jehovah by the Jewish Church; for it worshipped the one God Jehovah; and this was the more fully the case for the reason—which was unknown to most of them—that all the rites of that church represented the Lord, and all the things of the Word in the internal sense were significative of Him. In Isaiah: *He will swallow up death for ever; and the Lord Jehovih will wipe away the tear from off all faces . . . And it shall be said* in that day, Lo, this is our God; we have waited for Him, and He will save us; this is Jehovah Whom we have waited for; let us exult and be glad in His salvation* (xxv.
3 8, 9); treating of the coming of the Lord. In the same:

* *Dicet;* but elsewhere *dicetur*, as A. R. 962.

Behold the Lord Jehovih will come in strength, and His arm shall rule for Him. . . . He shall feed His flock like a shepherd, He shall gather the little lambs in His arm, He shall carry them in His bosom, He shall lead the sucklings (xl. 10, 11). Here the Lord is plainly spoken of, and He is the Lord Jehovih. That He shall come in strength, and His arm shall rule for Him, signifies His conquering the hells by His own power; to feed His flock, to gather the little lambs in His arm, to carry them in His bosom, and to lead the sucklings, are predicated of His love or mercy. Again: *Thus said Jehovah That created the* 4
heavens, He is God That formed the earth and made it, He establisheth it, He created it not waste, He formed it to be inhabited: I am Jehovah, and there is none else. . . . Am not I Jehovah, and there is no God else besides me? A just God, and there is no Saviour besides Me. Look unto Me and be saved, all the ends of the earth; for I am God, and there is none else (xlv. 18, 21, 22). Here the Lord is manifestly spoken of, as being alone Jehovah and God. That to create the heavens and to form the earth is to regenerate, thus that the Creator of heaven and earth is the Regenerator, may be seen above (n. 16, 88, 472, and elsewhere); and therefore the Lord is often called the Creator, Former, and Maker. Again: *Thou art our Father;* 5
for Abraham knoweth us not, and Israel doth not acknowledge us. Thou, O Jehovah, art our Father; our Redeemer; from everlasting is Thy name (lxiii. 16). Here the Lord is plainly meant, Who alone is the Redeemer. In Moses: *Take heed of His face, and hear His voice, provoke Him not; for He will not bear your transgression, for My name is in the midst of Him* (Exod. xxiii. 21). That name means essence see above (n. 144, 145); and in the midst means the inmost (n. 1074). In Isaiah: *Unto us a Child is born,* 6
unto us a Son is given; and the government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, God, Mighty, Father of Eternity, Prince of Peace

(ix. 6, 7) ; said plainly of the Lord. In Jeremiah : *Behold the days are coming, . . . that I will raise unto David a just Branch, and He shall reign as King, and shall act intelligently, and shall do judgment and justice in the land. In His days Judah shall be saved, and Israel shall dwell in confidence ; and this is His name whereby they shall call him, Jehovah, our Justice* (xxiii. 5, 6) ; plainly meaning the Lord. In Zechariah : *Jehovah shall be King over all the earth ; in that day shall Jehovah be one, and His name one* (xiv. 9) ; plainly speaking of the Lord. The name stands for the essence.

1737. *Who hath delivered thine enemies into thy hand.* That this signifies victory, may be evident without explanation. The conjunction of the Human Essence with the Divine Essence was procured and effected by the Lord by continual combats of temptations and victories, and this from His own power. He who apprehends the mode of the conjunction and union in any other way is much deceived. By this He became Justice. The conjunction or union was effected with the Celestial of Love, that is, with Love itself, which, as was said, is Jehovah. The conjunction of men with the Lord is also effected by temptations, and by the implanting of faith in love. Unless faith be implanted in love, that is, unless a man by the things that are of faith receives the life of faith, that is, charity, there is no conjunction. This alone is to follow Him, namely, to be conjoined to the Lord just as the Lord as to His Human Essence was to Jehovah. Hence, also, all such are called sons of God, from the Lord Who was the only Son of God, and become images of Him.

1738. *And he gave him tithes of all.* That this signifies remains from victory, is evident from the signification of tithes, as being remains (spoken of before, n. 576). But what remains are may be seen above (n. 468, 530, 560, 561, 661, 1050) ; namely, that they are all the states of love and charity, and consequently all the states of innocence and

peace, with which a man is gifted. These states are given to man from infancy, but less by degrees as the man advances into adult age. But when a man is being regenerated he then receives new remains also, besides the former, thus new life. For it is from remains, or by remains, that a man is a man; for without the state of love and charity, and without the state of innocence—which states insinuate themselves into the other states of his life—a man is not a man, but is worse than any wild beast. The remains acquired in the combats of temptations are those which are here meant. These remains are what are signified by the tithes given to Melchizedek by Abram; and they are all the celestial things of love which the Lord procured to Himself by the continual combats and victories by which He was continually being united to His Divine Essence, until His Human Essence in like manner became Love, or the Being of life, that is Jehovah.

1739. Verse 21. *And the king of Sodom said to Abram, Give me the soul, and take the goods to thyself.* "The king of Sodom said" signifies the evil and falsity which were overcome; "unto Abram" signifies the Lord's rational; "Give me the soul, and take the goods to thyself" signifies that He should give them life, and they would not care for other things.

1740. *The king of Sodom said.* That this signifies the evil and falsity which were overcome, is evident from the signification of Sodom, which is evil and falsity—as was shown above, in this chapter. It is said above (in verse 17), that the king of Sodom went out to meet Abram, by which is signified that evil and falsity submitted themselves; it is now added that they are suppliants. That evil and 2
falsity were conquered, or that evils and falsities are conquered by the combats of temptations, and that so good and truth are put on, comes from this, that evils and falsities are thus dissipated, and when these are dissipated good and truth succeed; and these are afterwards confirmed more

and more, and thus strengthened. For it is by evil spirits that evils and falsities are excited; and unless they are excited, man scarcely knows that they are evils and falsities; but when excited they are manifest. And the longer the combats of temptations persist, the more manifest do the evils and falsities become; until at last they are held in ab-
3 horrence. And as evils and falsities are dissipated, good and truth take their place; and the greater the abhorrence that is conceived for evils and falsities, the more of love for good and truth is given by the Lord. And further, the greater the horror for evils and falsities, the less do the evil spirits dare to approach; for they cannot endure aversion and horror for the evils and falsities in which their life consists, and are sometimes seized with terror at the first approach. And the more of love there is for good and truth, the more do the angels love to be with man, and with the angels heaven; for they are in their own life when in the good of love and the truth of faith.

1741. *To Abram.* That this signifies the Lord's rational, is evident from the representation of Abram. In the two chapters which precede, Abram represented the Lord or His state in boyhood; here in this chapter, he represents the Lord's rational, and is then called "Abram the Hebrew"; as is evident from what was said and shown above at verse 13; and here the representation is the same; for in this chapter no other Abram is meant than Abram the Hebrew. The Lord's spiritual which is adjoined to His internal man is Abram the Hebrew; but the celestial which is adjoined to His internal is represented and signified by Melchizedek, as was said before.

1742. *Give me the soul, and take the goods to thyself.* That this signifies that He should give them life, and they would not care for other things, is evident from the signification of soul, as being life (treated of before, n. 1000, 1005, 1040); and from the signification of the goods, as being the other things that are not so properly of life, of

which more will be said presently. The life which evil 2
spirits have, and which they love extremely, is the life of the lusts of the love of self and the world; hence a life of hatreds, revenge, and cruelties; they think that there is no enjoyment in any other life. They are like men—for they were men, and they retain this belief from their life when they were men—who place all life in the enjoyments of such lusts, not knowing but that such life is the only life, and that when they lose it they will die absolutely. But what the life is which they love, is plain from those of this character in the other life. It is turned into a fetid and excrementitious life; and what is wonderful, they perceive the stench as most enjoyable; as may be evident from what is related from experience in n. 820, 954. It was the same 3
with the demons, who, when the Lord cast them out of the maniac, from fear for their life, asked that they might be sent into the swine (Mark v. 7–13). That these in the life of the body had been given up to filthy avarice, may be evident from this, that such seem to themselves in the other life to pass their time among swine; for the reason that the life of swine corresponds to avarice, and is therefore enjoyable to them; as is evident from what is related from experience in n. 939.

1743. Verse 22. *And Abram said to the king of Sodom, I have lifted up my hand to Jehovah God Most High, Possessor of heavens and earth.* "Abram said to the king of Sodom" signifies the reply; "I have lifted up my hand to Jehovah" signifies the state of mind in the Lord; "Possessor of heavens and earth" signifies conjunction.

1744. *Abram said to the king of Sodom.* That this signifies the reply, is plain without explanation.

1745. *I have lifted up my hand to Jehovah.* That this signifies the state of mind in the Lord, is evident from the signification of lifting up the hands. The lifting up of the hand to Jehovah is a gesture of the body corresponding to an affection of the mind, as is well known. In the sense

of the letter, those things which are interior, or of the mind, are expressed by the external things which correspond; but in the internal sense are the internal things which are meant: here, therefore, the lifting up of the hand means
2 the mind, or the affection of the mind. So long as the Lord was in a state of temptations, He spoke with Jehovah as with another; but so far as His Human Essence was united to His Divine Essence, He spoke with Jehovah as with Himself; which is evident from many passages in the Gospels, as also from many in the Prophets and in David. The cause is clearly evident from what has been said before concerning the inheritance from the mother. So far as this remained, He was as it were absent from Jehovah; but so far as this was extirpated, He was present, and was
3 Jehovah Himself. This may be illustrated by the conjunction of the Lord with angels. An angel sometimes speaks, not from himself, but from the Lord, and he then does not know but that he is the Lord; but then his externals are at rest. It is otherwise when his externals are active. The reason is, that their internal man is the Lord's possession; and so far then as there are no obstructions of their own, it is the Lord's and is the Lord. But in the Lord, a plenary conjunction or an eternal union with Jehovah was wrought, so that His very Human Essence also is Jehovah.

1746. *Possessor of heavens and earth.* That this signifies conjunction, is evident from what was said above, at verse 19; where are the same words, with the same signification.

1747. Verse 23. *That from a thread even to the thong of a shoe, I will not take aught that is thine, lest thou shouldest say, I have made Abram rich.* "That from a thread even to the thong of a shoe" signifies all the things which would be natural and corporeal uncleanness; "I will not take aught that is thine" signifies that in celestial love there was nothing of the kind; "lest thou shouldest say, I have made Abram rich" signifies that the Lord had never aught of strength therefrom.

1748. *That from a thread even to the thong of a shoe.* That this signifies all the things which would be natural and corporeal uncleanness, is evident from the signification of the thong of a shoe. In the Word the sole of the foot and the heel signify the ultimate natural (as was shown before, n. 259). A shoe is that which covers the sole of the foot and the heel; a shoe therefore signifies what is natural still beyond, thus the corporeal itself. The signification of a shoe is according to the subject. When predicated of good things, it is taken in a good sense; and when of evil, in a bad sense; as here in treating of the goods of the king of Sodom, by whom evil and falsity are signified, the thong of a shoe signifies natural and corporeal uncleanness. By the thread of a shoe falsity is signified, and by the thong of a shoe evil, and this the most worthless of all, because the word is a diminutive. That such things are signified by a 2
shoe, is evident also from other passages in the Word; as when Jehovah appeared to Moses out of the midst of the bush, and said to Moses, *Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground* (Exod. iii. 5). The prince of the host of Jehovah said in like manner to Joshua, *Put off thy shoe from off thy foot; for the place whereon thou standest is holiness* (Joshua v. 15). Here every one can see that the shoe would take away nothing from the holiness, provided the man were holy in himself; but that it was said for the reason that the shoe represented the ultimate natural and corporeal which was to be put off. That it is the unclean 3
natural and corporeal, is also plain in David: *Moab is My washpot, upon Edom will I cast My shoe* (Ps. lx. 8). The command to the disciples involves what is similar: *Whosoever shall not receive you, nor hear your words, as ye go out of that house or that city, shake off the dust of your feet* (Matt. x. 14; Mark vi. 11; Luke ix. 5); where the dust of the feet has a signification like that of the shoe, namely, uncleanness from evil and falsity, because the sole of the

foot is the ultimate natural. They were commanded to do this, because they were at that time in representatives, and thought that heavenly arcana were stored up in these alone,
4 and not in naked truths. Because the shoe signified the ultimate natural, the putting off of the shoe, or the shoe-loosing, signified that one should be divested of the ultimate things of nature; as in the case of him who was not willing to fulfil the duty of brother-in-law, spoken of in Moses: If the man is not willing to fulfil the duty of a husband's brother, *then his brother's wife shall come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face; and she shall answer and say, So shall it be done to the man that doth not build up his brother's house. And his name shall be called in Israel, The house of him that hath his shoe loosed* (Deut. xxv. 5–
5 10); meaning, without any natural charity. That a shoe also signifies the ultimate natural in a good sense, is likewise evident from the Word; as in Moses, concerning Asher: *Blessed be Asher, above sons; let him be acceptable unto his brethren, and dipping his foot in oil; iron and brass shall thy* shoe be* (Deut. xxxiii. 24, 25); where the shoe stands for the ultimate natural; a shoe of iron for natural truth, a shoe of brass for natural good, as is evident from the signification of iron and brass (see n. 425, 426). And because a shoe signified the ultimate natural and corporeal, it became a symbol of what is least and most worthless; for the ultimate natural and corporeal is the most worthless of all things in man. This was meant by John the Baptist, when he said, *There cometh He that is mightier than I, the latchet of Whose shoes I am not worthy to unloose* (Luke iii. 16; Mark i. 7; John i. 27).

1749. *I will not take aught that is thine.* That this signifies that in celestial love there was nothing of the kind, may be evident from the fact that it was Abram who said that he would not take aught from the king of Sodom.

* *Ejus* for *tuus.*

Abram represented the Lord, now victorious; and thus the things which were of celestial love, which He procured to Himself by the victories; and the king of Sodom represented evil and falsity, from which there was nothing in the Lord as a victor, or in celestial love. What is meant by 2
these things in the internal sense, cannot be made evident, unless it be known how it is in the other life. With evil and infernal spirits the love of self and of the world reigns. Hence they think that they are the gods of the universe, and that they can do much. When they are vanquished, although they see that they can do nothing at all, there still remains the notion of power and dominion; and they think that they can contribute much to the Lord's power and dominion; and, therefore, in order that they may reign together with them, they offer their services with the good spirits. But as the things by which they think that they can effect anything are nothing but evil and falsity, and in the Lord, or in celestial love, there is nothing but good and truth, the king of Sodom, by whom such are represented, is here told in reply that there was nothing of the kind in the Lord; or that the Lord had no power from evil and falsity. Dominion from evil and falsity is altogether con- 3
trary to dominion from good and truth. Dominion from evil and falsity is to wish to make all slaves; dominion from good and truth is to wish to make all free. Dominion from evil and falsity is to destroy all; but dominion from good and truth is to save all. From which it is evident that dominion from evil and falsity is of the devil, but that dominion from good and truth is the Lord's. That the two kinds of dominion are altogether contrary may be evident from the Lord's words in Matthew xii. 24–30; also from His saying that *no one can serve two masters* (Matt. vi. 24; Luke xvi. 13).

1750. *Lest thou shouldest say, I have made Abram rich.* That this signifies that the Lord had never aught of strength therefrom, may be evident from the signification of being

enriched, which is to acquire power and strength. How these things are, is evident from what has just been said.

1751. Verse 24. *Save only that which the young men have eaten, and the portion of the men who went with me; Aner, Eshcol, and Mamre, let them take their portion.* "Save only that which the young men have eaten" signifies the good spirits; "and the portion of the men who went with me" signifies the angels; "Aner, Eshcol, and Mamre" signifies the things that were in them; "let them take their portion" signifies that they were given into their power.

1752. *Save only that which the young men have eaten.* That this signifies the good spirits is evident from what precedes, and from what follows. It is evident from what precedes; for Mamre, Eshcol, and Aner are mentioned above (verse 13), as being allies of the covenant of Abram, by whom was signified the state of the Lord's rational man as to His external man — of what kind its good and truth were; and thus it is evident that by them were signified the angels who were with the Lord when He contended, as is plain from the explanation there given. The same is evident from what follows, as will presently be made plain. Those who went with Abram are here called "the young men," by whom no others are meant than good spirits; but by "the men," who are spoken of immediately afterward, are meant angels. That there were angels with the Lord when He fought against the hells, is evident from the Word; as also from the consideration that when He was in combats of temptations, it could not be otherwise than that angels should be present; to whom the Lord from His own power gave strength, and as it were power, to fight with Him; for all the power that the angels have is from
2 the Lord. That angels fight against the evil, may be evident from what has occasionally been said before concerning the angels with man — that they protect man, and avert the evils which are threatened by infernal spirits (see above, n. 50, 227, 228, 697, 968); but all their power is from the

Lord. The good spirits also are indeed angels, but lower ones, for they are in the first heaven; the angelic spirits are in the second; and the angels, properly so called, are in the third (see n. 459, 684). Such is the form of government in the other life, that the good spirits are subordinate to the angelic spirits, and the angelic spirits to the angels themselves; so that they constitute one angelic society. The good spirits and the angelic spirits are those who are here called "the young men"; but the angels themselves, "the men."

1753. *And the portion of the men who went with me.* That this signifies the angels is evident from what has just been said; and also from the fact that angels, when they have appeared to men, are called men in the Word.

1754. *Aner, Eshcol, and Mamre.* That these signify the things that were in them, is evident from what was said above in this chapter (at verse 13) concerning the same; namely, that by their names are signified the good and the truth from which was the combat; not angels so called, for the angels are meant by "the young men" and "the men," as has been said. For the angels never have a name given them, but they are distinguished as to their quality by good and truth; and on this account nothing else is signified by a name in the Word but the essence and its quality (as shown before, n. 144, 145, 340). This may also be evident in Isaiah, where the Lord is spoken of: *His name shall be called Wonderful, Counsellor, God, Mighty, Father of eternity, Prince of peace* (ix. 6); where by the name is meant what He is; that is, that He is wonderful, counsellor, God, mighty, father of eternity, prince of peace. In Jeremiah, where, too, the Lord is spoken of: *This is* 2 *His name whereby they shall call Him, Jehovah, our Justice* (xxiii. 5, 6); where it is plainly evident that the name is justice. So, too, in Moses, where likewise the Lord is spoken of: *He will not bear your transgression, for My name is in the midst of Him* (Exod. xxiii. 21); where, also,

the name stands for the essence, as being Divine. So, also, in many other passages of the Word, where it is said that *they called on the name of Jehovah;* that *they should not take the name of Jehovah in vain;* and in the Lord's Prayer, *Hallowed be Thy name.* The case is similar with the names of angels; and it is so here with the names Eshcol, Aner, and Mamre, who represent angels; that is they signify the things that were in the angels.

1755. *Let them take their portion.* That this signifies that they were given into their power, is plain from what was said above (at verses 21–33); namely, that it was the Lord's will to have nothing from them, because the Lord had no strength from them. That they were given into the power of the angels stands thus: it is the angels that rule over evil and infernal spirits, as has been made evident to me from much experience. But the Lord foresees and sees everything, and provides and disposes all things; but some things from permission, some from sufferance, some from indulgence, some from good pleasure, some from will. The desire to rule is itself something of human selfhood, different from what they receive from the Lord; but still all the dominion is of love and mercy, apart from the desire to rule. But these things, because they are deeper arcana, cannot be told to the understanding in a few words. It is enough to know that the evil and infernal spirits were delivered into the power of angels, and that the Lord governs all things, even to the most minute particulars. But more will be said on these subjects, by the Divine mercy of the Lord, in what follows; where Providence and Permissions are treated of.

1756. These are the things, in a general way, which those words involve in the internal sense; but the series itself of the things, and its beauty, cannot appear when each separate thing is explained according to the signification of the words, as they would if they were embraced in a single idea. When all are embraced in one idea, then those which

are scattered appear beautifully coherent and connected. The case with this is as with one who hears another speaking, and gives his attention to the words; he does not then so well apprehend the idea of the speaker, as he would if he paid no attention to the words or their signification. For the internal sense of the Word holds nearly the same relation to the external or literal sense as speech does to its words, that are scarcely heard, still less attended to, when the mind is kept only in the sense of the things signified by the words of the speaker. The most ancient mode of 2
writing represented subjects by persons and words which were understood as meaning altogether different things. Profane writers then composed their histories thus, even matters which pertained to civil and moral life; and in such a way indeed that nothing was altogether such as was written in the letter; but under this something else was meant; insomuch that they presented affections of every kind as gods and goddesses, to whom the heathen afterward instituted divine worship; which may be known to every man of letters, for such ancient books are still extant. They derived this mode of writing from the most ancient people who were before the flood, who represented heavenly and Divine things to themselves by such as were visible on the earth and in the world, and so filled their minds and souls with enjoyments and delights while beholding the objects of the universe, especially such as were beautiful in their form and order. Hence all the books of the church of those times were so written. Such is the Book of Job; and, in imitation of those books, such is Solomon's Song of Songs. Such were the two books mentioned by Moses (Num. xxi. 14, 27); besides others that have perished. This style at a later period was venerated for its antiquity, 3
both among the Gentiles and the posterity of Jacob, to such a degree that whatever was not written in this style they did not venerate as Divine. Wherefore, when they were moved by the prophetic Spirit, they then spoke in a

similar manner; and this for many hidden reasons; this was the case with Jacob (Gen. xlix. 3–17), Moses (Exod. xv. 1–24; Deut. xxxiii. 2–29), Balaam, who was of the sons of the East, from Syria where the Ancient Church still existed (Num. xxiii. 7–10, 19–24; xxiv. 5–9, 17–24), Deborah and Barak (Judges v. 2–31), Hannah (1 Sam. ii. 2–10), and many others. And though very few understood or knew that their words signified heavenly things of the Lord's kingdom and church, still, being touched and penetrated with the awe of admiration, they felt that what was
4 Divine and holy was in them. But that the histories in the Word are similar — that is, that they are representative and significative of the celestial and the spiritual things of the Lord's kingdom, as to every name and every word — has not yet become known to the learned world; only that the Word is inspired as to the smallest iota, and that there are heavenly arcana in every part of it.

CONTINUATION CONCERNING THE SPEECH OF SPIRITS, AND ITS DIVERSITIES.

1757. The speech of spirits with man, as said before, is effected by words; but the speech of spirits among themselves, by ideas from which words have their origin — such as are the ideas of thought; these, however, are not so obscure as man's ideas while he lives in the body; but they are distinct, like those of speech. Human thought, after the decease of the body, becomes more distinct and clear; and the ideas of thought become discrete, so as to serve for distinct forms of speech; for obscurity has been dissipated with the body; and so the thought — liberated from its shackles as it were in which it was entangled, and consequently from the shadows in which it was involved — becomes more instantaneous; and hence the intuition, perception, and utterance of each thing is more prompt.

1758. The speech of spirits is various; each society or family of spirits, yea, every spirit, can be distinguished from others by the speech; much as it is with men; not only by the affections which make the life of the speech and which fill or give impulse to the words, and by the accents, but also by the tones, and by other marks not so easily described.

1759. The speech of celestial spirits cannot easily flow into the articulate sounds or words in man; for it cannot be fitted to a word in which there is anything that sounds harshly, or in which there is a rough doubling of consonants, or in which the idea is from external knowledge; on which account they rarely flow into the speech otherwise than by affections which, like a flowing stream or a gentle breeze, soften the words. The speech of spirits who are intermediate between celestial and spiritual is sweet, flowing like the gentlest atmosphere, soothing the recipient organs, and softening the words themselves; it is also rapid and sure. The flow and the pleasantness of the speech is from this, that the celestial good in their ideas is such; and there is nothing in the speech that dissents from the thought. All the sweet harmoniousness in the other life is from goodness and charity. The speech of the spiritual also is flowing, but not so soft and gentle. It is chiefly these who speak.

1760. There is also a flowing speech of evil genii; yet it is so only to the outward hearing; but inwardly it is grating, because from a pretence of good, and no affection for it. There is also a speech of these genii without the flowing character, in which the dissent of the thoughts is perceived as a quiet creeping.

1761. There are spirits who do not flow in in a stream-like manner, but by vibrations and movements to and fro, as it were in lines, more and less sharp. The same not only flow in with the address but also with the reply. They are those who from many causes reject the inner things of

the Word; looking upon man as their tool, and as of little account; caring for themselves alone.

1762. There are spirits who do not speak, but who expressed the sentiments of their mind by changes induced on my face, and presented their ideas with so much life that their thought was thus made manifest in form, as it were. This was done by changes about the region of the lips, and thence to the face; also about the eyes, while they were communicating the inner sentiments of their mind; around the left eye when they communicated truth and affections for truth, and around the right eye when they communicated good and affections for good.

1763. There has also been heard the speech of many spirits in concert undulating like a wave, flowing into the brain in varying directions. Also the speech of certain spirits terminated in a quadruple movement, as if to the tone and sound of threshing. These spirits are separated from others. They induce a pain in the head, as if from the suction of an air-pump. Some were heard who spoke with a sonorous voice, but as if within, in themselves; but
2 still it came to the hearing as speech. Others who spake by a belching forth of the words, as from the belly; they are such as wish to give no attention to the sense of a thing, but are forced to speak by others. I have heard some who spoke with a rough or cracked sound. These apply themselves to the left side, under the elbow; also to the left external ear. Some I heard who could not speak aloud, but as if they had a cold; they are such as draw out the secrets of other people for the purpose of doing harm, by
3 insinuations into their enjoyments. There are spirits small in stature, who, even when few, still speak like a great multitude, with a sound like thunder; they were heard above the head, and I thought that there was a multitude; but one of them then came to me, at the left side, beneath the arm, and spoke in the same way with a thundering voice; he also moved away, and did the same. Whence such

spirits are, will by the Divine mercy of the Lord be told elsewhere. But these kinds of speech are comparatively rare. What is wonderful, the things that are said are heard as loud and sonorously by one who has the inner organs of hearing opened, and also by spirits, as sounds and the speech of men on earth; but they are not heard at all by one in whom these organs are not opened.

1764. Once also spirits conversed with me simply by representatives to the sight; representing flames of various colors, lights, clouds rising and falling; small houses and platforms for speaking of different kinds, vessels, persons variously dressed, and many other things, which were all significative; and from these alone it could be known what they meant.

CHAPTER FIFTEENTH.

THE SACRED SCRIPTURE OR WORD; IN WHICH ARE LAID UP DIVINE THINGS, WHICH ARE OPEN BEFORE GOOD SPIRITS AND ANGELS.

1767. When the Word of the Lord is read by a man who loves the Word and lives in charity, or by a man who from simplicity of heart believes what is written and has not formed principles contrary to the truth of faith which is in the internal sense, it is presented by the Lord before the angels in such beauty and in such pleasantness, with representatives also, and this with inexpressible variety in accordance with all their state at the time, that every particular is perceived as if it had life; which life is that which is in the Word, and from which the Word had birth when it was sent down from heaven. From this cause the Word of the Lord is such, that, though it appears rude in the letter, still there are laid up in it spiritual and celestial things which lie open before good spirits, and before angels, when the Word is read by man.

1768. That the Word of the Lord is so presented before good spirits and before angels, it has been given me to hear and to see; it is therefore permitted to relate the experiences themselves.

1769. A certain spirit came to me not long after his departure from the body; as I was able to infer from the fact that he did not yet know that he was in the other life, but thought that he was living in the world. It was perceived that he was devoted to studies, of which I spoke with him. But then suddenly he was taken up on high; and, surprised at this, I imagined that he was one of those who aspire to

high things; for such are wont to be taken up on high; or else that he placed heaven at a great height, for such likewise are often carried away on high, that they may know from experience that heaven is not in what is high, but in what is internal. But I soon perceived that he was taken 2 up to the angelic spirits, who were in front, a little to the right, at the entrance to heaven. He then spoke with me from thence, saying that he saw things more sublime than human minds could at all comprehend. When this was taking place, I was reading the first chapter of Deuteronomy, respecting the Jewish people; that men were sent to explore the land of Canaan and what was in it. When I was reading this, he said that he perceived nothing of the sense of the letter, but the things in the spiritual sense, and that these were wonders which he could not describe. This was in the first entrance to the heaven of angelic spirits; what is there not in that heaven itself? and what in the angelic heaven? Certain spirits who were with me, and who 3 before had not believed that the Word of the Lord is such, began then to repent of their unbelief; they said, in that state, that they believed, because they heard the spirit say that he heard, saw, and perceived that it was so. But other 4 spirits still persisted in their unbelief, and said that it was not so, but that these things were fancies; and therefore they, too, were suddenly taken up, and spoke with me from thence; and they confessed that it was any thing but fancy, because they really perceived that it was so; and by a more exquisite perception, indeed, than can ever be given to any sense in the life of the body. Soon others also were taken 5 up into the same heaven; and among them one whom I had known in the life of the body, who testified to the same thing; saying also, among other things, that he could not, for astonishment, describe the glory of the Word in its internal sense. Then, speaking from a kind of pity, he said that it was strange that men knew nothing at all of such things. He said, further, that from where he was he could

look most deeply into my thoughts and my affections, and perceived in them more things than he could tell; such as causes, influxes, whence they came, and from whom; the ideas, and how they were mixed with earthly things, and that these were to be wholly separated; besides other things.

1770. On two occasions afterwards I saw others taken up into the second heaven, among the angelic spirits; and they spoke with me thence when I was reading the third chapter of Deuteronomy from beginning to end. They said that they were in the inner sense alone of the Word; at the same time asserting that there was not a tittle in which there was not a spiritual sense, cohering most beautifully with all the rest; and further, that names signified real things. And so, too, they were confirmed; because they had not believed before that all things in the Word were inspired by the Lord; and this they wished to confirm before others by an oath, but it was not permitted.

1771. Certain spirits also were in unbelief concerning the Word of the Lord, that such things were laid up in its bosom, or within it; for in the other life spirits are in unbelief like that in which they were in the life of the body; and this is not dissipated except by means provided by the Lord, and by living experiences. On this account, when I was reading some of the Psalms of David, the deeper insight or understanding of these spirits was opened. They were not taken up among angelic spirits. Then they perceived the interior things of the Word in those Psalms; and being astonished at them, they said that they had never
2 believed such things. The same portion of the Word was then heard by many other spirits; but they all apprehended it in different ways. With some it filled the ideas of their thought with very many pleasant and enjoyable things; thus with a kind of life in accordance with the capacity of each one, and at the same time with an efficacy that penetrated to their inmosts; and this to such a degree with some that

they seemed to be lifted up toward the interiors of heaven, and nearer and nearer to the Lord, according to the degree in which they were affected by the truths, and the good that was united with the truths. The Word was then at the 3
same time brought to some who had no apprehension of the internal sense of the Word, but only of the external or literal sense; and to them the letter appeared to have no life. From all this it was manifest what the Word is when the Lord fills it with life — that it is of such efficacy that it penetrates to the inmosts; also what it is when He does not fill it with life — that it is then the letter only, with scarcely any life.

1772. By the Divine mercy of the Lord, it has also been granted me in like manner to see the Lord's Word in its beauty in the internal sense, and this many times; not as it is while the several words are being explained as to the internal sense, but all things in a series; which may be called seeing a heavenly paradise from an earthly one.

1773. Spirits who found delight and enjoyment in the Word of the Lord during their life in the body, have in the other life a kind of joyous heavenly warmth which it has also been given me to feel. The warmth of those who had some measure of this delight was communicated to me. It was like a vernal heat, beginning in the region of the lips, and diffusing itself about the cheeks, and thence as far as the ears, ascending also to the eyes, and descending towards the middle region of the breast. The warmth of 2
those still more affected by delight in the Word of the Lord, and by the interior things of it which the Lord Himself had taught, was also communicated to me; beginning at the breast, ascending thence towards the chin, and descending towards the loins. The warmth of those who were even more delighted and affected was still more interiorly joyous and spring-like; and extending indeed from the loins upward towards the breast, and thence through the left arm to the hand. I was instructed by the angels

that this was so; and that the approach of those spirits brings such warmth, although they are not sensible of it themselves, because they are in it; as infants, children, and youths are not commonly sensible of their warmth, which they have in greater measure than adults and old
3 people, because they are in it. I was also made sensible of the warmth of some, who were indeed delighted with the Word, but were not solicitous about the understanding of it; it was only in the right arm. As regards the warmth: evil spirits also can by their artifices produce a warmth which counterfeits enjoyment, and can communicate it to others; but it is only an external warmth, without an origin from internals. Such warmth is that which putrifies and converts into what is excrementitious; like the heat of adulterers, and of those who are immersed in filthy pleasures.

1774. There are spirits who do not wish to hear anything about the interior things of the Word; yes, though they can understand them, they are still unwilling. They are those especially who have placed merit in works, and who therefore have done good from the love of self and of the world, or for the sake of the rank or wealth to be gained for themselves, and the fame therefrom; thus not for the sake of the Lord's kingdom. Such in the other life wish more than others to enter heaven; but they remain out of heaven; for they are unwilling to be imbued with the knowledges of truth, and so to be affected with good. They interpret the meaning of the Word from the letter according to their fancies, and by bringing forward whatever favors their desires by its approval. Such were represented by an old woman having a face not comely, but still of snowy paleness, with irregular features, which made it ugly. But those who admit and love the interior things of the Word were represented by a girl in early maidenhood, or in the flower of youth, handsomely dressed, with garlands and heavenly ornaments.

1775. I have conversed with certain spirits concerning the Word, saying that it was a necessity that some revelation, by the Lord's Divine Providence, should exist; for a revelation or Word is the common recipient vessel of spiritual and celestial things, thus conjoining heaven and earth; without it, they would have been disjoined, and the human race would have perished. And besides, it was necessary that there should be heavenly truths somewhere, by which man might be instructed; because he was born for heavenly things, and, after the life of the body, ought to come among the heavenly; for the truths of faith are the laws of order in the kingdom in which he is to live forever.

1776. It may seem a paradox, but still it is most true, that the angels understand the internal sense of the Word better and more fully when young boys and girls are reading it, than when it is read by adult persons who are not in the faith of charity. The cause has been told me: it is, that young boys and girls are in a state of mutual love and innocence, and thus that their most tender vessels are almost heavenly, and are simply capacities for receiving, which thus can be disposed by the Lord; although this does not come to their perception, except by a kind of enjoyment suited to their genius. It was said by the angels that the Word of the Lord is a dead letter; but that in him that reads, it is vivified by the Lord according to the capacity of each one; and that it becomes living according to the life of his charity and his state of innocence, and this with inexpressible variety.

1777. A continuation follows at the end of this chapter.

CHAPTER XV.

1. After these words, the word of Jehovah came unto Abram in a vision, saying, Fear not, Abram; I am a shield to thee, thy exceeding great reward.

2. And Abram said, Lord Jehovih, what wilt Thou give me, and I am walking childless, and the steward of my house, is this Eliezer the Damascene?

3. And Abram said, Lo, to me Thou hast not given seed; and, behold, a son of my house is mine heir.

4. And, behold, the word of Jehovah came unto him, saying, This man shall not be thine heir; but he that shall go forth out of thy bowels shall be thine heir.

5. And He led him forth abroad, and said, Look, now, toward heaven, and number the stars, if thou be able to number them: and He said unto him, So shall thy seed be.

6. And he believed in Jehovah; and He imputed it to him for justice.

7. And He said unto him, I am Jehovah, Who led thee forth out of Ur of the Chaldees, to give thee this land, to inherit it.

8. And he said, Lord Jehovih, whereby shall I know that I shall inherit it?

9. And He said unto him, Take thee * a heifer of three years, and a she goat of three years, and a ram of three years, and a turtle-dove, and a young pigeon.

10. And he took him all these and divided them in the midst, and laid each part of it over against the other; and the birds he did not divide.

11. And the fowls came down upon the carcasses; and Abram drove them away.

12. And it was when the sun was going down; and a

* *Tibi*, perhaps for *mihi*.

deep sleep fell upon Abram; and, behold a terror of great darkness, falling upon him.

13. And He said unto Abram, Knowing thou shalt know that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years.

14. And also that nation whom they shall serve, will I judge; and after that shall they go out with great substance.

15. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.

16. And in the fourth generation they shall return hither; for the iniquity of the Amorites is not yet consummated.

17. And it was that the sun went down, and there was thick darkness; and behold, a furnace of smoke, and a torch of fire that passed between those pieces.

18. In that day Jehovah made a covenant with Abram, saying, Unto thy seed will I give this land, from the river of Egypt unto the great river, the river Euphrates:

19. The Kenite, and the Kenizzite, and the Kadmonite;

20. And the Hittite, and the Perizzite, and the Rephaim;

21. And the Amorite, and the Canaanite, and the Girgashite, and the Jebusite.

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1778. Here in the internal sense are continued the things concerning the Lord after He endured in boyhood the most severe combats of temptations, which were against the love which He cherished toward the whole human race, and in particular toward the Church; and, therefore, being anxious concerning their future state, a promise was made to Him; but it was shown at the same time what the state of the Church would become toward its end, when it would begin to expire; but still that a new Church would revive, which

would take the place of the former, and the heavenly kingdom would be immensely increased.

1779. The Lord's consolation after the combats of the temptations described in the foregoing chapter, verse 1.

1780. The Lord's complaint respecting the Church, that it was in externals only, verses 2, 3. A promise concerning an internal Church, verse 4. Concerning its multiplication, verse 5. That the Lord is Justice, verse 6. And unto Him alone is the kingdom in the heavens and on the earth, verse 7.

1781. And as He wished to be assured that the human race would be saved, verse 8, it was shown Him how it is with the Church, in general, specifically, and in particular, verses 9–17.

1782. The heifer, the she goat, and the ram, are the representatives of the celestial things of the Church; the turtle-dove and the young pigeon are the representatives of its spiritual things, verse 9. The Church was on one side, and the Lord on the other, verse 10. The Lord would dissipate evils and falsities, verse 11. But the falsities would still infest it, verses 12, 13. From these there should be deliverance, verse 14. Thus the Lord had consolation, verse 15. But that the evils would take possession, verse 16. And at last nothing but falsities and cupidities would reign, verse 17. Then would come the Lord's kingdom, and a new Church, the extent of which is described, verse 18. The falsities and evils to be expelled from it, are the nations named, verses 19–21.

INTERNAL SENSE.

1783. The things which are here contained, are, as was said before, true history; namely, that Jehovah spoke thus with Abram, and that the land of Canaan was promised to him as an inheritance; that he was commanded so to place the heifer, the she goat, the ram, the turtle-dove, and the

young pigeon; that the fowls came down upon the carcasses; that a deep sleep fell upon him, and in the sleep a terror of darkness; and that when the sun had set, there was seen by him as it were a furnace of smoke with a torch of fire between the parts; and the other things also. These things are true history; but still one and all of them, as to the least thing done, are representative; and the words themselves by which they are described, are, as to the smallest iota, significative. That is, in one and all of the things there is an internal sense; for each and all of the things in the Word were inspired; and because they were inspired, they cannot but be from a heavenly origin; that is, they must necessarily store up within them celestial and spiritual things; otherwise it would never be the Word of the Lord. These are the things contained in the internal sense; and when this sense lies open, the sense of the letter is obliterated, as if there were none; and on the other hand, when attention is given solely to the historical sense or that of the letter, the internal sense is obliterated, as if there were none. These things are as with heavenly light in relation to the light of the world; and, in turn, the light of the world to heavenly light. When heavenly light appears, then the light of the world is as thick darkness; which has been made known to me by experience; but when one is in the light of the world, then heavenly light, if it appeared, would be as thick darkness. It is similar with human minds; to him who places everything in human wisdom, or in sciences, heavenly wisdom appears as an obscure nothing; but to him who is in heavenly wisdom, human wisdom is as a kind of obscure general thing; which, if there were not heavenly rays in it, would be as thick darkness.

1784. Verse 1. *After these words, the word of Jehovah came unto Abram in a vision, saying, Fear not, Abram; I am a shield to thee, thy exceeding great reward.* "After these words, the word of Jehovah came unto Abram in a

vision" signifies that after the combats in boyhood there was a revelation; "a vision" is inmost revelation, which is that of perception; "Fear not, Abram; I am a shield to thee" signifies protection against evils and falsities, which is to be trusted; "thy great reward" signifies the end of the victories.

1785. *After these words, the word of Jehovah came to Abram in a vision.* That this signifies that after the combats in boyhood there was a revelation, is evident from the signification of "words," also of the word of Jehovah to Abram, and also from the signification of a vision. By "words" in the Hebrew language are signified things; here the things accomplished, which are the Lord's combats of temptations, described in the preceding chapter. The word of Jehovah to Abram is nothing else than the Lord's word with Himself; but in boyhood, and in the combats of temptations, when the Essences were not yet united as one, it could not appear otherwise than as a revelation. What is internal, when it acts into the external, in a state and at moments when this is far away, is presented in no other manner. This is the state which is called the Lord's state of humiliation.

1786. That a vision is inmost revelation, which is that of perception, may be evident from visions themselves, which are according to man's state. A vision to those whose interiors are closed, is very different from visions to those whose interiors are open. For example: when the Lord appeared to the whole congregation in Mount Sinai, the appearing was a vision, which was different to the people from what it was to Aaron, and different to Aaron from what it was to Moses; and, further, visions were different to the prophets from what they were to Moses. There are many kinds of visions; which, by the Divine mercy of the Lord will be treated of in what follows. The more interior the visions, the more perfect they are. With the Lord they were the most perfect of

all; because He then had perception of all things in the world of spirits and in the heavens, and He had immediate communication with Jehovah. This communication is represented, and in the internal sense is signified, by the vision in which Jehovah appeared to Abram.

1787. *Fear not, Abram; I am a shield to thee.* That this signifies protection against evils and falsities, which is to be trusted, is evident from the signification of a shield, to be explained presently. These words, namely, that Jehovah is a shield, and that He is great reward, are words of consolation after temptations. Every temptation carries with it some sort of despair; otherwise it is not a temptation; and therefore consolation follows. He who is tempted is brought into anxieties, which induce a state of despair about the end. The very combat of temptation is nothing else. He who is sure of victory is not in anxiety, and thus is not in temptation. The Lord, also, as He endured the 2
most dire and cruel temptations of all, could not but be driven into states of despair, and these He dispelled and overcame by His own power; as may be clearly evident from His temptation in Gethsemane, thus recorded in Luke: *When Jesus was at the place, He said unto the disciples, Pray that ye enter not into temptation. But He was parted from them about a stone's cast; and kneeling down He prayed, saying, Father, if Thou be willing that this cup pass from Me! Nevertheless, not My will, but Thine, be done. And there appeared unto Him an angel from heaven, strengthening Him; and being in an agony, He prayed more earnestly; and His sweat became as drops of blood falling down upon the ground* (xxii. 40–45). In Matthew: *He began to be sorrowful and sore troubled. Then He saith unto the disciples, My whole soul is sorrowful even unto death. . . . And going forward a little, He fell on His face, praying, and saying, My Father, if it be possible, let this cup pass away from Me; nevertheless, not as I will, but as Thou wilt. . . . Again a second time He went away, and*

prayed, saying, My Father, if this cup cannot pass away except I drink it, Thy will be done. . . . And He prayed a third time, saying again the same word (xxvi. 37–44). In Mark: *He began to be terrified, and sore troubled; and said to the disciples, My soul is encompassed with sorrow even unto death. . . . He went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass away from Him. He said, Abba, Father, all things are possible unto Thee; remove this cup from Me; howbeit, not as I will, but as Thou wilt:* and He said thus
3 a second time, and a third (xiv. 33–41). It may be evident from these passages what the Lord's temptations were—that they were the most terrible of all; and that He had anguish from the very inmosts, even to the sweating of blood; and that He was then in a state of despair concerning the end and the event; and also that He had consolations. The words now under consideration, "I, Jehovah, am thy shield, and thy exceeding great reward," involve in like manner consolation after the combats of the temptations treated of in the foregoing chapter.

1788. That a shield means protection against evils and falsities, which is trusted, is evident without explanation; for from common usage the expression has become familiar, that Jehovah is a shield and a buckler. But what is specifically signified by a shield, may be evident from the Word—that as regards the Lord it signifies protection, and as regards man trust in the Lord's protection. As war signifies temptations (as was shown, n. 1664), so all the weapons of war signify some specific thing belonging to temptation, and of defence against evils and falsities, or against the diabolical crew which induces the temptation, and which tempts. Therefore a shield signifies one thing, a buckler signifies another, and a target another, a helmet another, a spear and a lance another, a sword another, a bow and arrows another, a coat of mail another; each of which by the Divine mercy of the Lord will be treated of

in what follows. The reason that a shield in relation to 2
the Lord signifies protection against evils and falsities, and
in relation to man trust in the Lord, is because it was a
protection to the breast; and by the breast good and truth
are signified — good because the heart is there, and truth
because the lungs are there. That this is the signification
of a shield, is evident in David: *Blessed be Jehovah my
rock, That teacheth my hands combat, my fingers war; my
mercy and my fortress, my high tower and my deliverer, my
shield, and He in Whom I trust* (Ps. cxliv. 1, 2); where
the combat and war are those of temptations, and here in
the internal sense the Lord's temptations. The shield, with
reference to Jehovah, is protection; and with reference to
man, trust; as is plainly manifest. In the same: *O Israel,* 3
*trust thou in Jehovah; He is their help and their shield. O
house of Aaron, trust ye in Jehovah; He is their help and
their shield. Ye that fear Jehovah, trust in Jehovah; He
is their help and their shield* (Ps. cxv. 9–11); where the
meaning is similar. Again: *Jehovah is my fortress, my
God in Whom I trust. . . . He shall cover thee with His
wing; and under His wings shalt thou trust; His truth is
a shield and a buckler* (Ps. xci. 2, 4); where a shield and a
buckler stand for protection against falsities. Again: *Jeho-* 4
*vah is my rock and my fortress and my deliverer, my God,
my strong rock in whom I trust, my shield, and the horn of
my salvation. . . . Jehovah is a shield unto all that trust in
Him* (Ps. xviii. 2, 30); where the meaning is similar. Again:
*Thou that triest the hearts and reins, a just God, my shield
is upon God Who saveth the upright in heart* (Ps. vii. 9,
10); meaning trust. Again: *Thou hast given me the shield
of Thy salvation, and Thy right hand will hold me up*
(Ps. xviii. 35); also signifying trust. Again: *The shields
of the earth belong unto God; He is greatly exalted* (Ps.
xlvii. 9); where trust is again meant. Again: *Jehovah God* 5
*is a sun and a shield; Jehovah will give grace and glory;
good shall not be withheld from them that walk in integrity*

(Ps. lxxxiv. 11); signifying protection. In Moses: *Thy blessings, O Israel; who is like unto thee, a people saved in Jehovah, the shield of thy help, and Who is the sword of thy excellency, and thine enemies shall dissemble themselves unto thee* (Deut. xxxiii. 29); the shield standing for pro-
6 tection. As weapons of war are spoken of with reference to those who are in the combats of temptations, so also the same weapons of war are attributed to the enemies who assail and tempt, and then they signify the contrary things; so a shield signifies the evils and falsities from which they fight, and which they defend, and in which they trust. As in Jeremiah: *Arrange ye the shield and buckler, and draw near to battle. Harness the horses, and get up, ye horsemen, and stand forth in helmets, furbish the lances, put on the coats of mail* (Jer. xlvi. 3, 4). Besides many other passages.

1789. *Thy great reward.* That this signifies the end of the victories, is evident from the signification of reward, as being the prize after the combats of the temptations; here the end of the victories, because the Lord never looked for any prize of victory for Himself. His prize of victories was the salvation of the whole human race; from love towards the entire human race He fought. He who fights from this love demands for himself no prize, because this love is such that it wishes to give and transfer all its own to others, and to have nothing for itself; therefore the salvation of the whole human race is here signified by reward.

1790. Verse 2. *And Abram said, Lord Jehovih, what wilt Thou give me, and I am walking childless, and the steward of my house is this Eliezer the Damascene?* "Abram said, Lord Jehovih" signifies the Lord's perception; Abram is the interior man; the Lord Jehovih is the internal man, in relation to the interior; "what wilt Thou give me, and I am walking childless?" signifies that there was no internal Church; "and the steward of my house" signifies an external Church; "is this Eliezer the Damascene" is the external Church.

1791. *Abram said, Lord Jehovih.* That this signifies the Lord's perception, may be evident from this, that the Lord had the inmost and most perfect perception of all things. The perception, as said before, was a sensation and a perceptive knowledge of all that was being done in heaven, and a continual communication and internal conversation with Jehovah, which the Lord alone had. This is meant in the internal sense by Abram's saying to Jehovah, and was thus represented by Abram when he spoke with Jehovah; so, too, in what follows, wherever the expression occurs, that Abram said to Jehovah.

1792. That Abram is the interior man, or that Abram represented the Lord's interior or rational man, has been said before. What the Lord's interior man is, was shown in the foregoing chapter.

1793. That the Lord Jehovih is the internal man, in relation to the interior, is evident from what has been said respecting the Lord's internal man; namely, that it was Jehovah Himself, from Whom He was conceived, and Whose only Son He was, and to Whom the Lord's Human became united after He had by the combats of temptations purified the maternal human, that is, that which He derived from the mother. The appellation Lord Jehovih occurs very often in the Word; indeed, as often as Jehovah is called Lord, He is not called Lord Jehovah, but Lord Jehovih, and this especially where His temptations are treated of. As in Isaiah: *Behold, the Lord Jehovih* 2 *cometh as a mighty one, and His arm shall rule for Him; behold, His reward is with Him, and His work before Him. He shall feed His flock like a shepherd, He shall gather the lambs in His arm, and carry them in His bosom, and shall lead the sucklings* (xl. 10, 11); where "the Lord Jehovih cometh as a mighty one" relates to His victory in the combats of temptations; "His arm shall rule for Him" means that it is from His own power. What the reward is, that is mentioned in the first verse of this chapter, is told here;

namely, that it is the salvation of the whole human race; that is, that "He feeds His flock like a shepherd, gathers the lambs in His arm, carries them in His bosom, and leads the sucklings"; all of which things are of His inmost or
3 Divine love. Again in the same prophet: *The Lord Jehovih hath opened Mine ear, and I was not rebellious; I have not turned away backward. I gave My body to the smiters, and My cheeks to them that plucked off the hair; I hid not My face from shame and spitting; and the Lord Jehovih will help Me; behold the Lord Jehovih will help Me* (l. 5–7, 9); where temptations plainly are treated of. So, too, in other passages.

1794. *What wilt Thou give me, and I am walking childless?* That this signifies that there is no internal Church, may be evident from the signification of walking childless. To walk, in the internal sense, is to live (as shown before, n. 519); but one who is childless is one who has no seed, or no posterity of his own. This is treated of in the following verses, 3–5, where it is explained what is meant by one who is childless, or one who has no seed.

1795. *And the steward of my house.* That this signifies an external Church, is evident from the signification of the steward of a house, in the internal sense, that is, in respect to the Church. The external Church is called the steward of a house, when the internal Church itself is the house, and the father of the family is the Lord. This is just the office of the external Church; for all stewardship pertains to the external Church; as the administration of rituals, and of the many things that are of the temple and of the Church itself, that is, of the House of Jehovah, or the
2 Lord. The externals of the Church without the internals are things of naught, but they have their being from the internals, and are such as the internals are. The case is as it is with man: his external or corporeal is in itself a thing of no account, unless there be an internal which gives it soul and life. Such, therefore, as the internal is, such is

the external; or such as are the feeling and the intention of the mind, such is the worth of all the things which come forth by means of the external or corporeal. The things which are of the heart make the man; not those of the mouth and the gestures. So, also, with the internals of the Church. But still the externals of the Church are like the externals of a man, in taking care and administering; or what is the same, the external or corporeal man may in like manner be called the steward or administrator of the house, when the house means the interiors. From this it is plain what childless means, namely, the state in which there is no internal of the Church, but only an external; as it was at the time of which the Lord complained.

1796. *Is this Eliezer the Damascene.* From what has just been said, it is now evident that this is the external Church; and also from the signification of a Damascene. Damascus was the principal city of Syria, where there were remains of the worship of the Ancient Church, and whence came Eber, or the Hebrew nation, with which there was nothing but the external of the Church (as said before, n. 1238, 1241); thus nothing was there but the stewardship of the house. That there is in these words something of despair, and consequently of the Lord's temptation, is plain from the words themselves, and also from the consolation that follows respecting the internal Church.

1797. Verse 3. *And Abram said, Lo, to me Thou hast not given seed, and behold a son of my house is mine heir.* "Abram said, Lo, to me Thou hast not given seed" signifies that there was no internal of the Church, which is love and faith; "behold a son of my house is mine heir" signifies that there would be only an external in the Lord's kingdom.

1798. *Abram said, Lo, to me Thou hast not given seed.* That this signifies that there was no internal to the Church, is evident from the signification of seed, which is love and faith, spoken of above (n. 255, 256, 1025), and from the

signification of an heir, in what follows. That love and the faith from it are the internal of the Church, has been several times said and shown before. No other faith is meant as being the internal of the Church, than that which is of love or charity; that is, which is from love
2 or charity. Faith, in a general sense, is all the doctrinal teaching of the Church. But the teaching, separated from love or charity, by no means makes the internal of the Church; for the teaching is only knowledge which is of the memory; and this is found also with the most evil, even with the infernals. But the teaching which is from charity, or which is of charity, does make the internal; for this is of the life. The life itself is the internal of all worship; and so is all the teaching that flows from the life of charity. This is the teaching which is of the faith that is here meant. That it is this faith which is the internal of the Church, may be evident from this alone, that he who has the life of charity is acquainted with all things of faith. If you wish, only examine the teachings, what and of what kind they are; do they not all belong to charity, and consequently to the faith that is from charity?
3 Take only the Precepts of the Decalogue. The first of these is to worship the Lord God. He who has the life of love or of charity worships the Lord God, because this is his life. Another precept is to keep the Sabbath. He who is in the life of love, or in charity, keeps the Sabbath holy; for nothing is more sweet to him than to worship the Lord, and to glorify Him every day. The precept, "Thou shalt not kill," is altogether of charity. He who loves his neighbor as himself, shudders at doing any thing that injures him, still more at killing him. So, too, the precept, "Thou shalt not steal"; for he who has the life of charity would rather give of his own to his neighbor, than take any thing away from him. And so with the precept, "Thou shalt not commit adultery"; he who is in the life of charity, rather guards his neighbor's wife, lest any one should offer her

such injury, and looks upon adultery as a crime against conscience, and such as destroys marriage love and its duties. To covet the things that are the neighbor's is also contrary to those who are in the life of charity; for it is of charity to wish good to others from one's self and one's own; they therefore by no means covet the things which are another's. These are the precepts of the Decalogue 4
which are the more external teachings of faith; and these are not only known in the memory by him who is in charity and its life, but are in his heart; and he has them inscribed upon himself, because they are in his charity, and thus in his very life; besides other things which are doctrinal, and which in like manner he knows from charity alone; for he lives according to a conscience of right. The right and the truth which he cannot thus understand and explore, he believes simply, or from simplicity of heart, that it is so because the Lord has said so; and he who so believes, does not do wrong, even though what he thus accepts be not true in itself, but apparent truth — as for 5
example, if one believes that the Lord is angry, punishes, tempts, and the like. Or if he holds that the bread and wine in the Holy Supper are something significative, or that the Flesh and Blood are present, in any manner in which they explain it (whether they say one thing or another, it has no effect; although there are few who think about it; and if they do, only let it be done from simplicity of heart because they have been so instructed); and they still live in charity; when these hear that the bread and wine in the internal sense signify the Lord's love toward the whole human race, and the things which are of the love, and man's reciprocal love to the Lord and the neighbor, they forthwith believe, and rejoice that it is so. Not so, they who are in doctrinals, and not in charity; they contend about every thing, and condemn all, whoever they may be, that do not say (they call it *believe*) as they do. From this it may be evident to every one that love to

the Lord and charity to the neighbor are the internal of the Church.

1799. *Behold a son of my house is mine heir.* That this signifies that there would be only an external in the Lord's kingdom, is evident from the signification of an heir and of inheriting, in the internal sense. To become an heir, or to inherit, signifies eternal life in the Lord's kingdom. All who are in the kingdom of the Lord are heirs; for they live from the Lord's life, which is the life of mutual love; and from this they are called sons. The Lord's sons or heirs are all who are in His life; because their life is from Him, and they are born of Him, that is, are regenerated. They who are born of any one are his heirs; thus all who are born again of the Lord for they then receive His life.
2 There are in the Lord's kingdom those who are external, those who are interior, and those who are internal. Good spirits, who are in the first heaven, are external; angelic spirits, who are in the second heaven, are interior; and angels, who are in the third, are internal. They who are external are not so closely related or so near to the Lord, as they who are interior; nor are these so closely related or so near to the Lord, as they who are internal. The Lord, from the Divine love or mercy, wishes to have all near to Himself; and so that they should not stand at the doors, that is, in the first heaven; but He wishes them to be in the third; and, if it were possible, not only with Himself, but in Himself. Such is the Divine love, or the Lord's love; and as the Church was then only in externals, He here complained, saying, "Behold, a son of my house is mine heir"; by which is signified that there would thus be only an external in His kingdom. But the consolation follows, and the promise concerning the internal, in the verses
3 that follow next. What the external of the Church is, has been told before (see n. 1083, 1098, 1100, 1151, 1153). What pertains to doctrine does not itself make the external, still less the internal, as said above; nor does it

distinguish the churches before the Lord; but it is a life according to the doctrinals that does this; all of which, provided they are true, look to charity as their fundamental. What is a doctrinal, but that which is to teach how a man must live? In the Christian world the doctrinals are what 4
distinguish the churches; and from them men call themselves Roman Catholics, Lutherans, and Calvinists, or the Reformed and the Evangelical, and by other names also. It is from what is doctrinal alone that they are so called; which would not be at all, if they would make love to the Lord and charity toward the neighbor the principal things of faith. The doctrinals would then be only varieties of opinion respecting the mysteries of faith, which truly Christian men would leave to every one according to his conscience, and would say in their heart that one is truly a Christian when he lives as a Christian, or as the Lord teaches. Thus from all the differing churches there would become one Church; and all the dissensions which exist from doctrine alone would vanish; yea, the hatreds against one another would be dissipated in a moment, and the Lord's kingdom would come upon the earth. The Ancient 5
Church, just after the flood, although spread through many kingdoms, still was such; that is, men differed much among themselves as to doctrinals, but still made charity the principal thing; and they looked upon worship, not from doctrinals which are of faith, but from charity which is of the life. This is meant where it is said (Gen. xi. 1), that they all had one lip, and their words were one; concerning whom see above (n. 1285).

1800. Verse 4. *And, behold, the word of Jehovah came to him, saying, This man shall not be thine heir; but he that shall go forth out of thy bowels shall be thine heir.* "Behold the word of Jehovah came to him" signifies an answer; "saying, This man shall not be thine heir" signifies that the external shall not be the heir of His kingdom; "but he that shall go forth out of thy bowels" signifies

those who are in love to Him and in love toward the neighbor; "he shall be thine heir" signifies that they shall be made heirs.

1801. *Behold the word of Jehovah came to him.* That this signifies an answer, namely that it should not be the external of the Church, but that it should be the internal, is evident from what follows. "The word of Jehovah," or this answer, is the consolation.

1802. *Saying, This man shall not be thine heir.* That this signifies that the external shall not be the heir of His kingdom, is evident from the signification of becoming an heir, or inheriting, explained just above. The heir of the Lord's kingdom is not the external, but the internal. The external is so, too; but through the internal, for they then make one. That it may be known how this is, it is to be kept in mind that all who are in the heavens — as well those who are in the first and those in the second, as those who are in the third, — that is, as well those who are external and those who are interior, as those who are internal — are heirs of the Lord's kingdom; for they all make one heaven. In the Lord's heavens, the internals and the externals are just as they are in man. The angels who are in the first heaven are subordinate to the angels in the second, and these are subordinate to the angels in the third. The subordination, however, is not that of command; but it is, as in a man, the influx of things internal into the more external; that is, the Lord's life flows in through the third heaven into the second, and through this into the first, in the order of their succession, besides flowing immediately into all the heavens. The inferior or subordinate angels do not know that this is so, unless reflection is given them by the Lord; thus it is not the sub-
2 ordination of command. In proportion to the internal in an angel of the third heaven, he is an heir of the Lord's kingdom; and in proportion to the internal in an angel of the second heaven, he is an heir; and in like manner, in

proportion to the internal in an angel of the first heaven, he, too, is an heir. The internal causes one to be an heir. With the interior angels there is more of the internal than with the more external angels, and therefore they are nearer to the Lord, and are more fully heirs. The internal is love to the Lord and charity toward the neighbor; in proportion, therefore, to the love and the charity which they have, they are sons and heirs; for so much do they have from the Lord's life. But from the first 3
or external heaven one cannot be taken up into the second or interior heaven before he is instructed in the good things of love and the truths of faith. So far as he is instructed he can be taken up, and come among angelic spirits. It is the same with angelic spirits, before they can be taken up, or come into the third heaven, or among angels. By instruction the interiors are formed, and so the internals, and are adapted to receiving the good things of love and the truths of faith, and thus a perception of what is good and true. No one can perceive what he does not know and believe; consequently he cannot be gifted with the faculty of perceiving the good of love and the truth of faith except by means of knowledges, so as to know what they are and of what nature. It is so with all, even with infants, who are all instructed in the Lord's kingdom. But these are instructed easily, because they are imbued with no principles of falsity; they are, however, instructed in general truths only; and when they receive these, there are then indefinite things which they perceive. It is as with one who has been persuaded re- 4
specting any truth in general: the particulars of the general truths, and the singulars of the particulars, which are confirmatory, he apprehends easily, and as it were of himself, or spontaneously; for he is affected by the truth in general, and thence also by the particulars and singulars of the same truth, which confirm; for these enter into the general affection with enjoyment and pleasantness, and thus

they perfect it continually. These are the internal things through which they are called heirs, or through which they are able to inherit the Lord's kingdom. But they first are heirs, or have a heritage, when they are in affection for good, that is, are in mutual love, into which they are introduced by knowledges of good and truth and by affections for them; and as far as they are in affection for good, or in mutual love, they are heirs, or have an inheritance. For mutual love is the veriest vital principle which they receive from the Lord's essence, as from their Father. These things may also be evident from what follows in the next verse.

1803. *But he that shall go forth out of thy bowels.* That this signifies those who are in love to the Lord and in love toward the neighbor, is evident from the signification of bowels, and of going forth out of the bowels, which is to be born; and here it means those who are born of the Lord. They who are born of the Lord, that is, who are regenerated, receive the Lord's life. The Lord's life, as was said, is the Divine love, that is, love toward the whole human race; or His will to save for ever, if possible, the whole of it, or all men. They who have not the Lord's love, that is, who do not love their neighbor as themselves, do not have the Lord's life, and so are not born of Him, or have not come forth out of His bowels; and therefore
2 they cannot be heirs of His kingdom. From which it is evident that by coming forth out of the bowels, in the internal sense, are here signified those that are in love to Him and in love toward the neighbor. So in Isaiah: *Thus said Jehovah thy Redeemer, the Holy One of Israel; I am Jehovah thy God, Who teacheth thee to profit, Who leadeth thee in the way that thou shouldest walk. Oh that thou hadst hearkened to my commandments, and thy peace had been as a river, and thy justice as the billows of the sea, and thy seed had been as the sand, and the offspring of thy bowels as the gravel, of it* (xlviii. 17–19). The seed as

the sand, stands for good; and the offspring of the bowels as the gravel, for truth; thus for those who are in love, for they alone are in the love of good and truth. Moreover, 3 in the Word bowels also signify love or mercy, for the reason that the bowels of generation, especially the mother's womb, represent and thus signify chaste marriage love, and the love for children that is from it. As in Isaiah: *The yearnings of Thy bowels and of Thy compassions toward me have restrained themselves* (lxiii. 15). In Jeremiah: *Is not Ephraim a dear son unto Me? Is he not a child of delights? . . . Therefore My bowels are troubled for him; in mercy, I will have mercy upon him* (xxxi. 20). It is 4 evident from this that the Lord's love itself, or mercy itself, and compassion toward the human race, are what are signified in the internal sense by bowels, and by coming forth out of the bowels; consequently by them that come forth out of the bowels are signified those who are in love. That the Lord's kingdom is mutual love, may be seen above (n. 548, 549, 684, 693, 694).

1804. *He shall be thine heir.* That this signifies that they shall become heirs, is evident from the signification of an heir, which has already been treated of.

1805. Verse 5. *And He led him forth abroad, and said, Look, now, toward heaven, and number the stars, if thou be able to number them; and He said unto him, So shall thy seed be.* "He led him forth abroad" signifies the sight of the interior man, which from external things sees internal; "and said, Look, now, toward heaven" signifies a representation of the Lord's kingdom in a view of the universe; "and number the stars" signifies a representation of what is good and true in a view of the constellations; "if thou canst number them" signifies the fruitfulness of love and the multiplication of faith; "and He said unto him, So shall thy seed be" signifies the heirs of the kingdom of the Lord.

1806. *He led him forth abroad.* That this signifies the

sight of the interior man, which from things external sees internal, may be evident from the signification of leading forth abroad, in connection with what follows. Things internal are led forth, when one with the eyes of the body contemplates the starry heaven, and thence thinks of the Lord's kingdom. Whenever a man sees anything with his eyes, and sees the things that he looks upon as if he saw them not, but from them sees or thinks of the things which are of the Church or of heaven, then his interior sight, or that of his spirit or soul, is led forth abroad. The eye itself is properly nothing but the sight of his spirit led forth abroad, and indeed for the end especially that he may see internal things from external; that is, that he may, from the objects in the world, reflect continually upon those which are in the other life; for that is the life for the sake of which he lives in the world. Such was the sight in the Most Ancient Church; such is the sight of the angels who are with man; and such was the Lord's sight.

1807. *And said, Look, now, toward heaven.* That this signifies a representation of the Lord's kingdom in a view of the universe, may be seen from the signification of heaven. Heaven in the Word, in the internal sense, does not signify the heavens which appear to the eyes; but the Lord's kingdom, universally and particularly. One who is looking at internal things from external, when he sees the heavens, does not think at all of the starry heaven, but of the angelic heaven; and when he sees the sun, he does not think of the sun, but of the Lord, as being the Sun of heaven. So, too, when he sees the moon, and the stars also; and when he sees the immensity of the heavens, he does not think of their immensity, but of the immense and infinite power of the Lord. So also when he sees other things; for there is nothing that is not representa-
2 tive. So, too, when he sees the things which are on the earth; as when he sees the dawn of the day, he does not think of the dawn, but of the rise of all things from the

Lord, and of progression into the day of wisdom. So when he sees gardens, groves, and flower-beds, the eye is not fixed on any tree, its blossom, leaf, and fruit; but on the heavenly things which these represent; nor on any flower, and its beauty and pleasantness; but on what they represent in the other life. For there is nothing beautiful and delightful in the heavens or on earth, which is not in some way representative of the Lord's kingdom (concerning which, see what is said, n. 1632). This is the looking toward heaven, which signifies a representation of the Lord's kingdom in a view of the universe. The reason 3 that all things in heaven and on earth are representative, is because they existed and continually exist, that is, subsist, from the influx of the Lord through heaven. It is with these things as with the human body, which exists and subsists by means of the soul; on which account everything in the body is representative of the soul. The soul is the use and the end; but the body is in the performance of them. All effects, whatever they are, are in like manner representatives of uses which are the causes; and the uses are representative of the ends which belong to the principles. They who are in Divine ideas never stop in 4 the objects of the external sight; but from them and in them continually see internal things. The very internals themselves are the things which are of the Lord's kingdom, thus those which are in the very end itself. It is the same with the Word of the Lord; he who is in Divine things does not look at the Lord's Word from the letter; but he looks at the letter and the literal sense as representative and significative of the celestial and spiritual things of the Church and the Lord's kingdom. To him the literal sense is only for an instrumental means of thinking of these. Such was the Lord's sight.

1808. *And number the stars.* That this signifies a representation of what is good and true in a view of the constellations, is evident from what has just been said; and

also from the representation and signification of stars, as being what is good and true. Stars are many times mentioned in the Word, and everywhere they signify what is good and true; also, in the contrary sense, evils and falsities; or, what is the same, they signify angels or societies of the angels, and also in the contrary sense evil spirits and their companies. When they signify angels or societies of angels, they are then fixed stars; but when evil spirits and their companies, they are then wandering stars — which
2 I have seen many times. That all things in the heavens and on earth are representative of celestial and spiritual things, might be evident from the manifest sign, that things similar to those which appear before the eyes in heaven and on earth, are also seen in the world of spirits, and this as plainly as in clear day; and there they are nothing but representatives. When the starry heaven appears, and the stars therein are fixed, it is instantly known that they signify good and truth; and when the stars appear wandering, it is instantly known that they signify evils and falsities. From the very glow and sparkle of the stars, it may also be evident of what kind they are; besides numberless other things. Hence, if one is willing to think wisely, he may know whence is the rise of all things on the earth, namely, that it is from the Lord; and that they exist on the earth not ideally but actually, is because all things, both celestial and spiritual, which are from the Lord, are living and essential, or substantial as they are called; and therefore they also exist actually in ultimate nature (see n.
3 1632). That the stars represent and signify good and truth, may be evident from the following passages in the Word. In Isaiah: *The stars of the heavens and the constellations thereof shall not shine * with their light; the sun shall be darkened * in his going forth, and the moon shall not cause * her light to shine; and I will visit evil upon the*

* Here *lucent, obtenebratus est, facit;* but in 8902, *lucebunt, obtenebrabitur, faciet.*

world, and their iniquity upon the wicked (xiii. 10, 11); where the day of visitation is treated of. Every one can see that by the stars and constellations here are not meant the stars and constellations, but truth and good; and by the sun, love; and by the moon, faith; for the evils and falsities which cause darkness are treated of. In Ezekiel: 4
When I shall extinguish thee, I will cover the heavens, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not make her light to shine; all the luminaries of light I will make dark over thee, and will set darkness upon thy land (xxxii. 7, 8); where the meaning is similar. In Joel: *The earth quaked before Him, the heavens trembled, the sun and the moon were darkened, and the stars withdrew their shining* (ii. 10; also chap. iii. 15); where the meaning is similar. In David: *Praise Jehovah, sun and moon; praise Him, all ye stars of light; praise Him, ye heavens of heavens* (Ps. cxlviii. 3, 4); meaning the same. That by stars are not meant the stars, but good 5
and truth, or, what is the same, those who are in good and truth, as the angels are, is plainly said in John: *I saw the Son of Man . . . and He had in His right hand seven stars . . . The mystery of the seven stars which thou sawest upon My right hand, and the seven . . . candlesticks: the seven stars are the angels of the seven churches, but the seven candlesticks which thou sawest are seven churches* (Apoc. i. 13, 16, 20). Again in the same: *The fourth* 6
angel sounded, so that the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; that the third part of them should be darkened, and the day should not shine for the third part of it, and the night in like manner (Apoc. viii. 12); where it is clearly evident that good and truth were darkened. In Daniel: *There came forth a little horn, which grew exceedingly toward the south and toward the east and toward the glory; and it grew even to the host of the heavens; and some of the host and of the stars it cast down to the earth,*

and trampled upon them (viii. 9, 10); showing plainly that the host of the heavens and the stars are good and truth,
7 which were trampled upon. It may be evident from these passages what is meant by the words of the Lord in Matthew: *In the consummation of the age, immediately after the affliction of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken* (xxiv. 29). Also in Luke: *There shall be signs in sun and moon and stars; and upon the earth distress of nations in despair, the sea and the waves roaring* (xxi. 25); where the sun is not meant at all by "sun," nor by "moon" the moon, nor by "stars" the stars, nor by "sea" the sea; but the things which they represent; namely, by the sun the celestial things of love, by the moon the spiritual things, by the stars good and truth, or the knowledges of good and truth; which are thus darkened near the consummation of the age, when there is no faith, that is no charity.

1809. *If thou canst number them.* That this signifies the fruitfulness of love and the multiplication of faith, or, what is the same, the fruitfulness of good and the multiplication of truth, may be evident without explanation; for it is the same as that they cannot be numbered.

1810. *So shall thy seed be.* That this signifies the heirs of the Lord's kingdom, is evident from the signification of seed, as being love and the faith from it, or what is the same, those who are in love and faith, both angels and men. That seed signifies this, has been said and shown before. These words signify in general the Lord's kingdom, which is so vast and numerous that no one can ever believe it; so that it can only be expressed by IMMENSE. Its immensity, by the Divine mercy of the Lord, will be treated of elsewhere; it is what is here signified by the words of this verse, "Look, now, toward the heaven, and number the stars, if thou canst number them; and He said unto him,

So shall thy seed be." These words also signify the innumerable good and true things of wisdom and intelligence, with the happiness of them, in every angel.

1811. Verse 6. *And he believed in Jehovah, and He imputed it to him for justice.* "He believed in Jehovah" signifies the Lord's faith at that time; "and He imputed it to him for justice" signifies that as to this the Lord first became Justice.

1812. *He believed in Jehovah.* That this signifies the Lord's faith at that time, is evident from the very words, and also from the series of things in the internal sense; which is that the Lord while He lived in the world, was in continual combats of temptations and in continual victories, from inmost trust and faith always, that because He was fighting for the salvation of the whole human race from pure love, He could not but conquer; which is here meant by believing in Jehovah. From the love from which any one fights, it is known what his faith is. He who fights from any other love than love toward the neighbor and toward the Lord's kingdom, does not fight from faith; that is, does not believe in Jehovah, but in that which he loves; for the love itself for which he fights is his faith. For example: he who fights from the love of becoming the greatest in heaven, does not believe in Jehovah, but rather in himself; for to wish to become the greatest is to wish to command others; thus he fights for command; and so in other cases. And thus from the love itself from which one fights, it may be known what his faith is. But the Lord in all His combats of temptations never fought from the love of self, or for Himself, but for all in the universe; consequently, not that He might become the greatest in heaven, for this is contrary to the Divine Love; scarcely that He might be the least; but only that all others might become something and be saved. As He also says in Mark: *The two sons of Zebedee said, Grant unto us that we may sit, one on Thy right hand,* 2

and one on Thy left, in Thy glory. . . . Jesus said, Whosoever would be great among you shall be your minister; and whosoever would be first among you, shall be servant of all. For the Son of Man also came not to be ministered unto, but to minister, and to give His soul a ransom for many (x. 37, 43–45). This is the love, or this is the faith, from which the Lord fought, and which is here meant by believing in Jehovah.

1813. *He imputed it to him for justice.* That this signifies that as to this the Lord first became Justice, may also be evident from the series of things in the internal sense, in which the Lord is treated of. That the Lord alone became Justice for the whole human race, may be evident from the fact that He alone fought from Divine love namely, from love toward the whole human race, whose salvation alone He desired and burned for in His combats. The Lord was not born Justice as to His Human Essence, but became Justice through combats of temptations and victories, and this from His own power. And as often as He fought and overcame, this was imputed to Him for Justice; that is, it was added to the Justice which He was becoming, as a continual increase, until He became pure
2 Justice. A man who is born of a human father, or of the seed of a human father, when he fights from himself, cannot fight from any other love than the love of self and the world; thus not from heavenly love, but from infernal love; for his own nature from his father, in addition to that actually acquired by himself, is such. Therefore he who thinks that he fights from himself against the devil is enormously deceived. In like manner he who wishes to make himself just by his own powers — that is, to believe that the good of charity and the truth of faith are from himself, consequently that he merits heaven by them — acts and thinks against the good and truth of faith; for it is a truth of faith, that is, the truth itself, that the Lord fights. So, because he then acts and thinks against the

truth of faith, he takes away from the Lord what is His, and he makes what is the Lord's to be his own; or what is the same, he substitutes himself for the Lord, and thus that which is infernal in himself. Hence it is that they wish to become great, or the greatest, in heaven; and hence it is that they falsely believe that the Lord fought against the hells that He might be the greatest. The human proprium carries with it such fantasies, which appear as if they were truths; but the reality is just the reverse. That the 3 Lord came into the world that He might become Justice, and that He alone is Justice, was also foretold by the prophets; and so this could be known before His coming; and also that He could not become Justice but through temptations, and victories over all evils and all the hells. As in Jeremiah: *In His days Judah shall be saved, and Israel shall dwell in confidence, and this is His name whereby they shall call Him, Jehovah our Justice* (xxiii. 6). In the same: *In those days and in that time will I cause a Branch of Justice to grow up unto David, and He shall do judgment and justice in the land. In those days shall Judah be saved, and Jerusalem shall dwell in confidence; and this is what they shall call Him, Jehovah our Justice* (xxxiii. 15, 16). In Isaiah: *He saw, and there was no man; and He wondered that there was none to intercede; and His arm brought salvation unto Him, and His justice it upheld Him. And He put on Justice as a coat of mail, and a helmet of salvation upon His head* (lix. 16, 17; see particularly Isa. lxiii. 3, 5). His arm means His own power. Because the Lord alone is Justice, *the Habitation of Justice* is also mentioned in Jer. xxxi. 23; l. 7.

1814. Verse 7. *And He said unto him, I am Jehovah, Who led thee forth out of Ur of the Chaldees to give thee this land to inherit it.* "He said unto him, I am Jehovah" signifies the Lord's internal man, which was Jehovah, from which He had perception; "Who led thee forth out of Ur of the Chaldees" signifies the first state of the ex-

ternal man; "to give thee this land to inherit it" signifies the Lord's kingdom, of which He alone is the possessor.

1815. *He said unto him, I am Jehovah.* That this signifies the Lord's internal man, which is Jehovah, from which He had perception, is evident from what has been said before, namely, that the Lord's internal, that is whatever the Lord received from the Father, was Jehovah in Him; for He was conceived of Jehovah. What a man receives from his father is one thing, and what he receives from his mother is another. From his father a man receives all that is internal, his soul itself or life being out of the father; but he receives from his mother all that is external. In a word, the inner man, or the spirit itself, is from the father; but the outer man, or the body itself, is from the mother; which every one can comprehend merely from this, that the soul is itself implanted from the father, and this begins to clothe itself in a little bodily form in the ovule. Whatever is afterwards added, whether in the ovule or in the womb, is of the mother; for it has no
2 increase from anywhere else. It may be evident from this that the Lord was Jehovah as to His internals. But because the external, which the Lord received from the mother, was to be united to the Divine or Jehovah, and this through temptations and victories, as said before, it could not appear otherwise to Him in those states, than that when He spoke with Jehovah it was as it were with another; when yet He spoke with Himself, that is, so far as He was in a state of conjunction. His perception, which the Lord had in the highest perfection above all who have been born, was from His internal, that is, from Jehovah Himself; which is here signified in the internal sense by the words, "Jehovah said unto him."

1816. *Who led thee forth out of Ur of the Chaldees.* That this signifies the first state of His external man, may be evident from the signification of Ur of the Chaldees. The maternal which the Lord received from birth, or the

inheritance from the mother, is what is here signified by Ur of the Chaldees. The nature of this has been described before. It was out of this maternal, or inheritance from the mother, that He was led forth, as often as He conquered evils and falsities, that is, the hells.

1817. *To give thee this land, to inherit it.* That this signifies the Lord's kingdom, of which He alone is the possessor, is evident from the signification of land, here the Holy Land or Land of Canaan, as being the heavenly kingdom; and also from the signification of inheriting, spoken of several times before. To inherit the land, signifying to possess the heavenly kingdom, is here predicated of the Lord's Human Essence; for as to the Divine Essence He was the possessor of the universe, consequently of the heavenly kingdom, from eternity.

1818. Verse 8. *And he said, Lord Jehovih whereby shall I know that I shall inherit it?* "He said, Lord Jehovih" signifies a conversation, as it were, of the Interior man with the Internal; "whereby shall I know that I shall inherit it?" signifies a temptation against the Lord's love, which wished to be made certain.

1819. *He said, Lord Jehovih.* That this signifies a conversation, as it were, of the Interior man with the Internal, is evident from what was said in the preceding verse, on the words, "Jehovah said unto him." Also from what was said (at verse 2 of this chapter) concerning the Lord Jehovih, it is evident that it is the conversation of the Interior man with the Internal, or Jehovah, especially when He was in temptation.

1820. *Whereby shall I know that I shall inherit it?* That this signifies a temptation against the Lord's love, which wished to be made certain, may be evident from the doubt that is implied in the words themselves. He who is in temptation is in doubt concerning the end. The end is the love, against which evil spirits and evil genii fight, and so put the end in doubt; and the more in doubt the

more one loves. If the end which is loved were not placed in doubt, and indeed in despair, there would be no temptation. Assurance respecting the result precedes the victory,
2 and belongs to the victory. As few know how it is with temptations, it may here be briefly explained. Evil spirits never contend against other things than those which man loves; the more ardently he loves them, the more fiercely do they contend. They are evil genii that contend against whatever is of affection for good, and evil spirits that contend against whatever is of affection for truth. As soon as they notice even the smallest thing which a man loves, or perceive as it were by scent what is delightful and dear to him, they forthwith assault this, and endeavor to destroy it, and thus the whole man; for man's life consists in his loves. Nothing is more delightful to them than to destroy a man thus; nor do they desist, even to eternity, unless they are driven away by the Lord. They who are malignant and crafty, insinuate themselves into man's very loves by flattering them, and thus lead the man in among themselves; and presently, when they have led him in, they attempt to destroy his loves, and so to kill the man; and this in a thousand ways that cannot be comprehended.
3 Nor do they contend simply by reasoning against things good and true; such combats are of no account; for if vanquished a thousand times they still persist; since reasonings against good and truth can never be wanting. But they pervert what is good and true, and inflame with a certain fire of desire and persuasion, so that the man does not know otherwise than that he is in similar desire and persuasion. They enkindle it at the same time with the enjoyment that they catch from the man's enjoyment from some other source, and thus they infect and infest most deceitfully; and this they do with such skill, by leading him on from one thing to another, that if the Lord did not bring help, the man would never know but that he is in
4 such desire. They act in like manner against the affections

of truth that make the conscience. As soon as they perceive any thing of conscience, of whatever kind, from the falsities and failings in the man they form to themselves an affection; and by means of this they overshadow the light of the truth, and so pervert it; or they induce anxiety and torture him. They also hold the thought persistently in one thing, and thus fill it with fantasies; and at the same time they then clandestinely inwrap the desires with the fantasies; besides innumerable other arts, which can not be described at all to the apprehension. These are a few of the means, and only the most general, by which they can make their way to man's conscience; for this, above all else, they find the greatest delight in destroying. From these few statements, and they are very few, it may 5 be evident what temptations are, that they are, in general, such as the loves are. Hence also it may be evident what the Lord's temptations were, that they were the most grievous of all; for as is the love, so great is the grievousness. The Lord's love for the salvation of the whole human race was most ardent; consequently it was all affection for good and all affection for truth in the highest degree. Against these, with the most malignant wiles and venom, all the hells contended; but still the Lord conquered them all by His own power. Victories carry this with them, that the malignant genii and spirits afterwards dare nothing; for their life consists in being able to destroy. But when they perceive that a man is such that he can resist, then at the first onset they flee away, as they are wont to do when they draw near to the first entrance to heaven; there they are at once seized with horror and terror, and turning back cast themselves down again.

1821. Verse 9. *And He said unto him, Take thee a heifer of three years, and a she-goat of three years, and a ram of three years, and a turtle-dove, and a young pigeon.* "He said unto him" signifies perception; "take a heifer of three years, and a she-goat of three years, and a ram of

three years" signifies the representatives of the celestial things of the church; a heifer being representative of exterior celestial things, a she-goat of interior celestial things, a ram of spiritual celestial things; they were to be three years old, because they were to involve all things of the church as to times and states; "and a turtle-dove and a young pigeon," signifies the representatives of the spiritual things of the church; a turtle-dove those which are exterior, and a young pigeon those which are interior.

1822. *He said unto him.* That this signifies perception is evident from what was said above at verses 2 and 7. Perception itself is nothing else than a kind of internal speech, which so manifests itself that what is said is perceived. All interior dictate, and even conscience, is nothing else; but perception is a higher or interior degree.

1823. *Take a heifer of three years, and a she-goat of three years, and a ram of three years.* That this signifies the representatives of the celestial things of the church, is evident from the signification of the same animals in the sacrifices. No one who thinks sanely can believe that the various animals which were sacrificed signified nothing but sacrifices; or that an ox and a bullock or a calf signified the same as a sheep, a kid, and a she-goat, and these the same as a lamb; and that a turtle-dove signified the same as young pigeons; when yet every animal had its own special signification. This may be sufficiently evident from the fact that in no case was one offered instead of another; and that those are expressly named which were to be used in the daily burnt-offerings and sacrifices, those on the Sabbaths and festivals, those used in free-will offerings, vows, and peace-offerings, those in expiation of guilt and sin, and those in purifications; which would never have been done unless something special had been represented
2 and signified by each animal. But what was signified by each particular kind, it would take too long to explain here; it is enough to know now that celestial things were

what were signified by the animals, and spiritual by the birds; and by each kind, some special celestial or spiritual thing. The Jewish Church itself, and all things relating to it, were representative of such things as are of the Lord's kingdom, where there is nothing but the celestial and the spiritual, that is, nothing but what is of love and of faith; as may also be sufficiently evident from the signification of the clean and useful beasts, explained above (n. 45, 46, 142, 143, 246, 714, 715, 776). As these were significative of heavenly good in the Most Ancient Churches, they afterwards became representative in the church, when worship merely external, and which was also representative, was valued and acknowledged. As the state of the church is 3
here treated of, and it is foretold what that state is to be, this was shown to Abram by similar representatives, altogether as here related; but still such things are signified in the internal sense. Every one may know and think of this; for what would be the need of taking a heifer three years old, a she-goat three years old, a ram three years old, a turtle-dove, and a young pigeon, of dividing them into two parts, and placing them so, unless everything had been significative? But what is signified may be evident from what follows.

1824. That a heifer signifies the representatives of the exterior celestial things, a she-goat of interior celestial things, and a ram of spiritual celestial things, may be evident from the sacrifices, which, by the Divine mercy of the Lord, will be treated of in what follows where the sacrifices are explained. There are exterior celestial things, and interior celestial things, also spiritual celestial things. The exterior celestial things are those which are of the external man, the interior celestial things are those which are of the internal, and the spiritual celestial things are those which are from these. The celestial itself is love to the Lord and love toward the neighbor. This celestial flows in from the Lord, and indeed through the internal man into the exter-

nal. In the interior man this is called the interior celestial, in the external man the exterior celestial. The exterior celestial is all affection for good; indeed it is also all the pleasure which is from affection for good. As far as the good of love and charity is in these, that is, in the affection for good and in the pleasure from it, so far the celestial is in them, and happiness. But the spiritual celestial is all affection for truth in which is affection for good, or affection for truth which is begotten by affection for good; thus it is faith in which is charity, or faith which is begotten by charity.

1825. That three years old involves all things of the church as to times and states, is evident from the signification of three in the Word. By three is signified the full time of the church, from its origin even to its end; and thus all its state. The last time of the church is therefore signified by the third day, by the third week, the third month, and the third year, and the third age, which are all the same. As the state of the church is signified by the number three, so also is the state of every one who is a church, and every thing which is of the church, as may be evident from the signification of this number in the pas-
2 sages adduced from the Word (n. 720, 901). That a heifer of three years thus signifies the time or state of the church even to the last, that is, when it has been vastated or made desolate, may also be evident in Isaiah: *My heart crieth out for Moab; her fugitives are unto Zoar, a heifer of three years old; for by the ascent of Luhith, with weeping he shall go up in it; for in the way of Horonaim they shall raise up a cry of destruction* (xv. 5). Also in Jeremiah: *Gladness and exultation are gathered from Carmel, and from the land of Moab; and I have caused* wine to cease from the winepresses; none shall tread with shouting; the shouting shall be no shouting. From the cry of Heshbon even unto Elealeh, even unto Jahaz have they uttered their*

* *Cessare faciam;* but elsewhere *feci*, as A. E. 376.

voices, from Zoar even unto * *Horonaim, a heifer of three years old; for the waters of Nimrim also shall become desolations* (xlviii. 33, 34). No one would perceive at all what these things mean, without knowing what is signified by Moab, Zoar, the ascent of Luhith, the cry of Heshbon unto Elealeh, Jahaz, Horonaim, the waters of Nimrim, and the heifer three years old. That this is a last vastation is plain.

1826. *And a turtle-dove and a young pigeon.* That this signifies the representatives of the spiritual things of the church, is evident from the signification of birds in general, and of turtle-doves and pigeons in particular. That birds signify spiritual things, which are of faith or of truth, and thus intellectual and rational things, was shown above (n. 40, 745, 776, 991); also that doves signify the good and the truth of faith (n. 870). What they signified in sacrifices is to be told, by the Divine mercy of the Lord, in what follows, where the sacrifices are treated of. In the Word, especially in the prophetic part, when celestial things are spoken of, spiritual things also are spoken of, and so they are conjoined; because the one is from the other, so that the one is the other's (as said before, n. 639, 680, 683, 707, 793, 801).

1827. That the turtle-dove signifies the representatives of exterior spiritual things, and a young pigeon of interior, may be evident from what has been said respecting celestial things, of which the exterior were signified by the heifer, and the interior by the she-goat, and those that are intermediate by the ram.

1828. Verse 10. *And he took him all these and divided them in the midst, and laid each part of it over against the other; and the birds he did not divide.* "He took him all these" signifies that it was so done; "and divided them in the midst" signifies the church and the Lord; "and laid each part of it over against the other" signifies a parallelism

* The Latin here has *a*, doubtless a misprint for *ad*, as in n. 9391.

and correspondence as to celestial things; "and the birds he did not divide" signifies spiritual things, that there was not in them such a parallelism and correspondence.

1829. *He took him all these.* That this signifies that it was so done, is evident without explanation.

1830. *And divided them in the midst.* That this signifies the church and the Lord, is plain from what follows; for celestial things were signified by the heifer, the she-goat, and the ram, and spiritual things by the turtle-dove and the young pigeon; and these, when divided and placed opposite to each other, can have no other signification.

1831. *And laid each part of it over against the other.* That this signifies a parallelism and correspondence as to the celestial things, may be evident from the consideration that the parts on one side signify the church, and the parts on the other the Lord; and when these are placed opposite to each other, there is nothing else than a parallelism and correspondence; and as the heifer, the she-goat, and the ram were so divided and placed, and by these celestial things are signified (as said just above at verse 9), it is plain that there is a parallelism and correspondence as to celestial things. It is otherwise with spiritual things, which will be spoken of presently. Celestial things, as has often been said, are all that are of love to the Lord and of love toward the neighbor. It is the Lord Who gives love and charity; it is the church that receives. What unites is conscience, in which the love and charity are implanted. Therefore the middle space between the parts signifies that in man which is called perception, internal dictate, and conscience. The things which are above the perception, dictate, and conscience, are the Lord's; those that are below, are in man. Because they thus have regard to each other, there is said to be a parallelism; and because they correspond to each other, as the active and passive, there is said to be correspondence.

1832. *And the birds he did not divide.* That this signi-

fies spiritual things, and that in them there is not such a parallelism and correspondence, is evident from the signification of birds, as being the spiritual (treated of in verse 9, just above), and from the statement that he did not divide the birds in the midst; consequently that there is not such a parallelism and correspondence. By spiritual things are signified, as often said before, all the things of faith, consequently all doctrinals; for these are called things of faith, although they are not of faith before they are conjoined to charity. Between these and the Lord there is not a parallelism and correspondence; for they are such things as do not flow in by internal dictate and conscience, as do those which are of love and charity; but they flow in by instruction, and so by hearing; thus not from the interior, but from the exterior; and so they form their vessels or recipients in man. The greater part of them appear as 2
truths, but are not truths — as those things which are of the literal sense of the Word, and are representatives of truth and significatives of truth, and thus are not in themselves truths; some of them, even, are falsities, which still can serve as vessels and recipients. But in the Lord there are none but essential truths, and therefore a parallelism and correspondence is not given; but they may still be so adapted as to serve as vessels for the celestial things which are of love and charity. These are what constitute the cloud of the intellectual part, spoken of before, into which the Lord insinuates charity, and so makes conscience. For 3
example: with those who remain in the sense of the letter of the Word, and think that it is the Lord who leads into temptation and who then troubles man's conscience, and who think that because He permits evil He is the cause of evil, and that He casts the evil down into hell, with other similar things — these are apparent truths, but are not truths; and because they are not truths in themselves, there is not a parallelism and correspondence. Still the Lord leaves them intact in man, and miraculously adapts them by

charity so that they can serve celestial things for vessels. So, too, with the worship, the religious teachings and morals, and even with the idols, of the well-disposed Gentiles: these likewise the Lord leaves intact, and still adapts them by charity so that they also serve as vessels. The case was the same in regard to the very many rites in the Ancient Church, and afterwards in the Jewish Church; which in themselves were nothing but rituals in which there was not truth, but which were tolerated and permitted, and indeed commanded, because they were held as sacred by parents, and so were implanted in the minds of children, and im-
4 pressed upon them from infancy as truths. These and other such things are what are signified by this, that the birds were not divided. For the things which are once implanted in a man's opinion, and are accounted as holy, the Lord leaves intact provided they are not contrary to Divine order; and though there is no parallelism and correspondence, still He adapts them. In the Jewish Church, that the birds were not divided in the sacrifices also signified the same; for to divide is to put the things opposite to each other, so as to correspond to each other equally; and because the things which have been spoken of do not correspond equally, they are obliterated in the other life with those who suffer themselves to be instructed, and truths themselves are implanted in the affections for good. That for the sake of this representation and signification the birds were not divided in the Jewish Church, is evident in Moses: *If his offering to Jehovah be a burnt offering of the birds, then he shall bring his offering of turtle-doves or of the sons of the pigeon. . . . And he shall cleave it with its wings, he shall not divide it* (Lev. i. 14, 17). So too in the sacrifices for sin (Lev. v. 7, 8).

1833. Verse 11. *And the fowls came down upon the carcasses; and Abram drove them away.* "The fowls came down upon the carcasses" signifies evils and the falsities

from them, which wished to destroy; "and Abram drove them away" signifies that the Lord put them to flight.

1834. *The fowls came down upon the carcasses.* That this signifies evils and the falsities from them, which wished to destroy, is evident from the signification of fowls, as being falsities. Fowls in the Word signify truth—as shown above—and also in the opposite sense falsity; almost all such things in the Word are thus used in both senses; that fowls also signify falsity has been shown before (n. 778, 866, 988). Every one can see that this signifies arcana; otherwise it would not have been worthy of mention. What the arcanum is has also been told, and is plain from the series of things in the internal sense; namely, that it is concerning the state of the church. When a church is raised up 2
by the Lord, it is in the beginning blameless; and one then loves another as his brother, as is known from the primitive church after the Lord's coming. All the children of the church then lived together as brethren, and likewise called one another brethren, and loved one another; but in process of time charity was diminished and vanished away; and as it vanished, evils succeeded and falsities insinuated themselves with the evils. Hence were schisms and heresies, which never would be if charity were ruling and alive. Then they would not even call schism schism, nor heresy heresy, but a doctrinal according to one's opinion; and this they would leave to the conscience of each one, provided it did not deny first principles, that is, the Lord, eternal life, and the Word; and provided it was not contrary to the Divine order, that is, contrary to the precepts of the Decalogue. The evils and the falsities from 3
them, which succeed in the church when charity vanishes away, are what are here meant by the fowls which Abram drove away; that is, which the Lord, Who is here represented by Abram, put to flight. Abram drove away nothing but the fowls, and nothing at all of evil and falsity; nor is Abraham recognized in heaven except as any other man,

who can not do anything at all of himself; but the Lord alone; as also is said by Isaiah: *Thou art our Father; for Abraham knoweth us not, and Israel doth not acknowledge us. Thou, O Jehovah, art our Father, our Redeemer; from everlasting is Thy name* (lxiii. 16).

1835. *And Abram drove them away.* That this signifies that the Lord put them to flight, is evident from what has been said. And so it is with a church, when it is beginning to recede from charity. Evils and falsities from them are then more easily put to flight; for as yet it is in a state not so far removed from charity, and thus men's minds are more easily bent. But in process of time evils and the falsities from them increase, and so are confirmed and
2 strengthened; and this is treated of in what follows. The Lord is continually putting evils and falsities to flight, as far as is possible; but this through the conscience. When conscience is relaxed, there is no medium through which the Lord can flow in; for the Lord's influx in man is by charity into his conscience. But a new medium then succeeds and is formed, which is external; namely, through fear of the law, fear for life, for honor and wealth, and reputation from these. But these are not of the conscience; they are only external bonds which enable a man to live in society with others, and to appear as a friend,
3 whatsoever he is inwardly. But this medium, or these bonds, are of no account in the other life; for externals are there removed, and every one remains as he is internally. There are very many who lived a moral and a civil life, had injured no one, had done acts of friendship and civility, had indeed done good to many, but only for the sake of themselves, and for honors, gain, and the like. In the other life they are among the infernals, because they have nothing of good and truth within, but evil and falsity, yea, hatred, revenge, cruelty, adulteries, which do not appear before man — not so far as those fears, which are external bonds, have force.

1836. Verse 12. *And it was when the sun was going down, and a deep sleep fell upon Abram; and, behold, a terror of great darkness falling upon him.* "The sun was going down" signifies the time and the state before the consummation; "and a deep sleep fell upon Abram" signifies that the church was then in darkness; "and, behold, a terror of great darkness falling upon him" signifies that the darkness was terrible; darkness means falsities.

1837. *The sun was going down.* That this signifies the time and the state before the consummation, is evident from the signification of the sun. The sun, in the internal sense, signifies the Lord; and thence it signifies the celestial things which are of love and charity; consequently love itself and charity (spoken of above, n. 30–38, and n. 1053). From this it is plain that the going down of the sun is the last time of the church, which is called its consummation, when there is no longer any charity. The Lord's church is also compared to the times of the day, its first period to the rising of the sun, or to the dawn and the morning; its last to the setting of the sun, or to the evening and the shades of evening; for they are similar. It is also compared to the times of the year, the first period to the spring, when all things are in bloom; that which is before the last to the autumn, when they begin to become inactive. And it is even compared to the metals; its first period is called golden, its last, iron and clay; as in Daniel (ii. 31–33). It is plain from all this, what is signified by the sun's going down; and that it signifies the time and the state before the consummation, as the sun had not yet set. In what follows, the state of the church when the sun has set is treated of; that there was then thick-darkness and the smoke of a furnace, and that a torch of fire passed between the pieces.

1838. *A deep sleep fell upon Abram.* That this signifies that the church was then in darkness, is evident from the signification of a deep sleep. A deep sleep is a dark state,

compared with wakefulness; and this state is here attributed to the Lord, Who is represented by Abram; not that a deep sleep or a state of darkness was ever in Him, but in the church. The case is here as it is in the other life, where the Lord is always the Sun, and Light itself; but before the evil He appears as darkness; for the Lord appears according to the state of every one. So here this is
2 said of the church when it is in a state of darkness. Also take as an example, laying waste, punishment, and condemnation, which are attributed to the Lord in many passages of the Word; when nevertheless they are of the man of the church, who lays waste, punishes, and condemns himself. It appears before man, as if the Lord laid waste, punished and condemned; and because it appears so, it is so said according to the appearances; for if man were not instructed by appearances, he would not suffer himself to be instructed at all. What is contrary to the appearance he does not believe or comprehend, except at a later period, when he possesses judgment and is gifted with the
3 faith of charity. So with the church: when it is in a state of darkness, the Lord is then obscured before it, so that He does not appear, that is, is not acknowledged; although the Lord is not at all obscured, but man, in whom and with whom the Lord would be; but still the obscuration is predicated of the Lord. So here the deep sleep, by which a dark state of the church is signified.

1839. *Behold a terror of great darkness falling upon him.* That this signifies that the darkness was terrible, and that darkness means falsities, is evident from the signification of darkness, as being falsities, to be explained presently. The state of the church before its consummation, but when the sun was going down, is described by the terror of great darkness; but its state when the sun went down is described by the thick-darkness and other things
2 mentioned in verse 17. It is thus described by the Lord in Matthew: *The sun shall be darkened, and the moon*

shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken (xxiv. 29). Not that the sun of the world will be darkened, but the celestial which is of love and charity; nor the moon, but the spiritual which is of faith; nor that the stars will fall from heaven, but the knowledges of good and truth with the man of the church. These are the powers of the heavens; nor will these things take place in heaven, but on earth; for heaven is never darkened. That the terror 3
of great darkness fell upon him, means that He shuddered at so great a vastation. As far as one is in the celestial things of love, so far does he feel horror when he perceives a consummation. So it was with the Lord, above others; for He was in love itself, both celestial and Divine. That 4
darkness signifies falsities, is evident from very many passages in the Word; as in Isaiah: *Woe unto them that put darkness for light, and light for darkness* (v. 20); darkness stands for falsities, and light for truths. In the same: *He shall look unto the land, and behold darkness, distress, and the light is darkened* (v. 30); darkness standing for falsities, and the light darkened for the truth not appearing. In 5
the same: *Behold, darkness covereth the earth, and thick-darkness the peoples* (lx. 2). In Amos: *The day of Jehovah, it is darkness, and not light. . . . Shall not the day of Jehovah be darkness, and not light? and thick-darkness and no brightness in it?* (v. 18, 20.) In Zephaniah: *The great day of Jehovah is near . . . that day is a day of wrath, a day of straitness and distress, a day of wasteness and desolation, a day of darkness and thick-darkness, a day of clouds and shade* (i. 14, 15). In these passages the day of Jehovah stands for the last time and state of the church; darkness and thick-darkness for falsity and evils. The 6
Lord likewise calls falsities darkness in Matthew: *If thine eye be evil, thy whole body shall be* darkened. If there-*

* *Est;* but elsewhere *erit,* as n. 9051.

fore the light that is in thee be darkness, how great is the darkness (vi. 33). Darkness here stands for the falsities which take possession of those who are in knowledges; and the meaning is, how great this darkness is above that of others, or of the Gentiles, who have not knowledges.
7 Again in Matthew: *The sons of the kingdom shall be cast forth into the outer darkness* (viii. 12; xxii. 13). Outer darkness stands for the more direful falsities of those who are in the church; for they darken the light, and introduce falsities against the truth, which Gentiles cannot do. In John: *In Him was life, and the life was the light of men; but the light appeareth in the darkness, but the darkness comprehended it not* (i. 4, 5). The darkness here stands
8 for the falsities within the church. Falsities outside of the church are also called darkness, but such as can be illuminated. Such are spoken of in Matthew: *The people which sat in darkness saw a great light, and to them which sat in the region and shadow of death, to them did light spring up* (iv. 16); darkness here standing for the falsities of igno-
9 rance, such as the falsities of the Gentiles are. In John: *And this is the judgment, that the Light is come into the world, but men loved the darkness rather than the Light, for their works were evil* (iii. 19). Light stands for truths, and the darkness for falsities; and the Light stands for the Lord, because all truth is from Him; and the darkness for
10 the hells, because all falsity is from them. Again in John: *Jesus said, I am the Light of the world; he that followeth Me shall not walk in the darkness* (viii. 12). And again in John: *Walk while ye have the light, that darkness overtake you not; for he that walketh in the darkness knoweth not whither he goeth. . . . I am come a light into the world, that whosoever believeth in Me may not abide in the darkness* (xii. 35, 46). The Light stands for the Lord, from Whom are all good and truth; the darkness, for fal-
11 sities, which are dispersed by the Lord alone. The falsities of the last times, which are called darkness in the verse

before us, or of which the terror of great darkness is predicated, were represented and signified by the darkness that came upon the whole earth, from the sixth hour to the ninth; also by the sun then being darkened; by which was represented and signified that there was then no longer either love or faith (Matt. xxvii. 45; Mark xv. 33; Luke xxiii. 44, 45).

1840. Verse 13. *And He said unto Abram, Knowing thou shalt know that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years.* "He said unto Abram" signifies a perception; "knowing thou shalt know" signifies that it is certain; "thy seed shall be a stranger" signifies that charity and faith shall be rare; "in a land that is not theirs" signifies where the church is as if it were not of those who are in charity and faith; "and they shall serve them" signifies oppression; "and they shall afflict them" signifies their severe temptations; "four hundred years" signifies duration and state.

1841. *He said unto Abram.* That this signifies a perception, is evident from what was said above (at verse 9 and elsewhere); where the same words have the same signification.

1842. *Knowing thou shalt know.* That this signifies that it is certain, is evident without explanation.

1843. *Thy seed shall be a stranger.* That this signifies that charity and faith shall be rare, is evident from the signification of stranger and of seed. A stranger signifies one that is not born in the land, so that he is not acknowledged as a native, and thus is looked upon as an alien. But seed signifies charity and its faith (as shown before, n. 255, 1025; and above at verse 3). Because that is called strange which is looked upon as alien, and alien is that which is not in the land or of the land, it follows that it is that which is rare; and consequently it here means that charity and the faith of charity, which are the seed, will be

rare. The time before the consummation is treated of, when there shall be great darkness, that is, falsities; the seed shall then be a stranger, or charity and faith will then
2 be rare. That faith would be rare in the last times, was foretold by the Lord when He spoke of the consummation of the age (Matt. xxiv. 4 to the end; Mark xiii. 3 to the end; Luke xxi. 7 to the end); where everything that is said implies that charity and faith will be rare at those times, and that at last there will be none. The like is said by John in the Apocalypse, and also in many passages of the Prophets, besides what is said in the historical parts of
3 the Word. But by the faith which will perish in the last times, nothing else is meant than charity. There is no faith but the faith of charity. He who has not charity cannot have any faith at all. Charity is the very soil in which it is implanted; it is its heart, from which it is and lives. The ancients therefore compared love and charity to the heart, and faith to the lungs, and both are in the breast. There is likeness also; since for one to pretend to a life of faith without charity, is like having life from the lungs alone without the heart; and that this cannot be is plain to every one. All that is of charity, therefore, the ancients said to be of the heart; and all that is of faith without charity, of the mouth only, or of the lungs, by the flow of the breathing into the speech. Thence came the ancient forms of speech concerning good and truth, that they must go forth from the heart.

1844. *In a land which is not theirs.* That this signifies where the church is as if it were not of those who are in charity and faith, is evident from the signification of a land as being the church (see n. 566, 662, 1066, 1067). At this day they speak of the church from the mere doctrinals of faith, and distinguish the churches of the Lord by them; not caring what life men live—whether they cherish inward hatreds, and tear one another like wild beasts, rob one another, and deprive of reputation, honor, and wealth, and

deny in heart whatever is holy. And yet with such there is no church at all; but the church is with those who love the Lord, and who love the neighbor as themselves, who have conscience, and are averse to such hatreds as have been mentioned. But these are among the others as strangers; and they are hurt by their ridicule, and are persecuted, or are looked upon as simple, mean, and of no account. This now is what is meant by "thy seed shall be a stranger in the land."

1845. *And they shall serve them.* That this signifies oppression may be evident from what has just been said.

1846. *And they shall afflict them.* That this signifies their severe temptations, may be evident from the signification of afflicting, or of affliction, as being persecution, consequently temptation. In the Word of the Lord nothing else is signified by affliction. As in Isaiah: *I will purge thee, and not with silver; I will choose thee in the furnace of affliction* (xlviii. 10); affliction representing temptation. In Moses: *Thou shalt remember all the way which Jehovah thy God hath led thee these forty years in the wilderness, that He might afflict thee, to tempt thee. . . . Jehovah, Who fed thee in the wilderness with manna which thy fathers knew not, that He might afflict thee, and that He might tempt thee, to do thee good at thy latter end* (Deut. viii. 2, 16); to afflict is plainly put for to tempt. In the same: 2 *When the Egyptians did evil unto us, and afflicted us, and laid upon us hard servitude; and we cried unto Jehovah, the God of our fathers, and Jehovah heard our voice, and saw our affliction, and our toil, and our oppression* (Deut. xxvi. 6, 7). Here are said the same things as in the present verse — that they served and were afflicted; and the temptations of the faithful are in like manner signified; so, too, by their afflictions in the desert; by which, also, the temptations of the Lord were represented. As in 3 Isaiah: *He was despised . . . a man of sorrows . . . and as it were a hiding of faces from Him; He was de-*

spised, and we esteemed Him not. But truly He hath born our sicknesses, and carried our sorrows; yet we did esteem Him stricken, smitten of God, and afflicted (liii. 3, 4). By these things the Lord's temptations are signified; by His bearing our sicknesses, and carrying our sorrows, is not meant that the faithful are to undergo no temptations, nor is it meant that He took their sins upon Himself, and so bore them away; but it means that by the combats and victories of temptations He overcame the hells, and so alone, even as to His Human Essence, endures the tempta-
4 tions of the faithful. Temptations are also called by the Lord afflictions. In Mark: *They that are sown upon rocky places . . . when they have heard the word . . . have no root in themselves, but endure for a while; afterward, when affliction and persecution ariseth because of the word, straightway they stumble* (iv. 16, 17). Affliction is here plainly put for temptation; to have no root in themselves, is to have no charity, for in this is faith rooted, and they who have not the support of this root yield in temptations. In John: *In the world ye have affliction; but be of good cheer, I have overcome the world* (xvi. 33). Affliction here
5 stands for temptation. In Matthew: *Nation shall be stirred up against nation and kingdom against kingdom . . . all these things are the beginning of sorrows. Then shall they deliver you up unto affliction. . . . Then shall be great affliction, such as hath not been from the beginning of the world. . . . Immediately after the affliction of these days the sun shall be darkened* (xxiv. 7–9, 21, 29). Here the consummation of the age, or the last times of the church, are treated of; affliction stands for temptations, external and internal; the external are persecutions from the world, the internal are persecutions from the devil. That there will be no charity is signified by nation being stirred against nation, and kingdom against kingdom; also by the sun being darkened, that is, the Lord and love and charity.

1847. *Four hundred years.* That this signifies the dura-

tion and state, namely, of the temptations, is evident from the signification of four hundred, which number signifies the same as forty, namely, the durations and states of temptations (see n. 730, 862). The durations of temptations, both the shorter and the more lasting, are described in the Word by forty. In the literal sense these words relate to the stay of the sons of Jacob in Egypt; and that this was four hundred and thirty years is evident from Exod. xii. 40; though the time was not so great, counting from Jacob's coming into Egypt, but from Abram's sojourn there, as observed before. The number four hundred and thirty is mentioned, from Abram's sojourn, for the reason that this number involves the temptations which they represented by their servitude in Egypt, and afterwards also by the forty years' afflictions in the wilderness.

1848. Verse 14. *And also that nation whom they shall serve, will I judge; and after that shall they go out with great substance.* "And also that nation whom they shall serve" signifies the evil who oppress; "will I judge" signifies visitation and judgment; "and after that shall they go out with great substance" signifies deliverance, and that they will have celestial and spiritual good things.

1849. *And also that nation whom they shall serve.* That this signifies the evil who oppress, is evident from the signification of a nation and of serving. A nation in the genuine sense signifies good, or what is the same, good persons; for when good is spoken of in the abstract, it is in a subject; and this is a man, a spirit, or an angel. But in the opposite sense a nation signifies evils, or what is the same, the evil (see n. 1159, 1258–1260). But to serve, or servitude, signifies oppression, as in the preceding verse.

1850. *Will I judge.* That this signifies visitation and judgment may be evident without explanation. By judging, or judgment, is not signified any final judgment, as people in general suppose; that is, that the heaven and the earth are to perish, and that a new heaven and a new

earth are to be created, as spoken of in the Prophets and in the Apocalypse; and thus that all things are to perish; which opinion has spread itself so widely that it has even taken possession of the minds of those who are best instructed; and indeed to such a degree that they do not believe that the dead are to rise except at that time. And therefore because this time was foretold and still, after so many centuries have since passed by, they see that it has not come and is not at hand, feeling safe they confirm themselves in their assurance that there is no such thing, and so that they are not to rise again. But it is to be known that by the final judgment, or by the destruction of heaven and earth, no such thing is meant. According to the sense of the letter it is so; but not at all, according to the internal sense. By a final judgment, according to the internal sense, is meant the last time of a church; by the heaven and earth which are to perish, is meant the church as to internal and external worship; and it becomes no
2 church when there is no charity. There was a final judgment of the Most Ancient Church when all charity and faith failed, and when there was no perception; as was the case just before the flood. The flood itself, treated of above, was the final judgment of that church; the heaven and the earth, that is, the church, then perished; and a new heaven and a new earth, that is, a new church, were created. This church was called the Ancient Church, which also has been treated of. This church likewise had its last time; namely, when all charity grew cold and all faith was darkened; which was about the time of Eber. This time was the final judgment of that church; and the
3 church was a heaven and an earth which perished. The Hebrew Church was a new heaven and a new earth. This, too, had its last time, or final judgment, when it became idolatrous. And then a new church was raised up with the posterity of Jacob; which church was called the Jewish. This was a church of no other kind than a church repre-

sentative of charity and faith. In this church, or with the posterity of Jacob, there was neither charity nor faith, and therefore no church, but only the representative of a church; for the reason that there could not be an immediate communication of the Lord's kingdom with any true church on the earth, and therefore a mediate communication was effected by representatives. The last time of this so-called church, or its final judgment, was when the Lord came into the world; for the representatives then ceased, that is, the sacrifices and similar rites; and that these might cease, the Jews were cast out of the land of Canaan. After this a 4
new heaven and a new earth were created, that is, a new church, which may be called the Primitive Church, which was begun by the Lord, and afterwards gradually became stronger, and which at first was in charity and faith. The destruction of this church is foretold by the Lord in the Gospels, and by John in the Apocalypse; and this destruction is what is called the Final Judgment. Not that the heaven and earth are now to perish, but that in some quarter of the globe a new church will be raised up, the present one remaining in its external worship, as the Jews continue in theirs, in whose worship it is well known that there is nothing of charity and faith, that is, nothing of the church. So much respecting the final judgment in general. In par- 5
ticular, there is a final judgment to every one immediately after he dies; for then he passes into the other life, in which, when he comes into the life which he had in the body, he is adjudged either to death or to life. There is a final judgment, too, in the particulars of every one. In the man who is adjudged to death, are all things which condemn; for there is nothing in his thought and will, not even the least thing, which is not similar to his final judgment, and which does not draw him unto death. So, too, with the man who is adjudged to life; in him all the particulars of his thought and will have an image of his final judgment, and they bear him unto life. For as a man is in

general, such is he in the particulars of his thought and affection. These are the things signified by the final judgment.

1851. *And after that shall they go out with great substance.* That this signifies deliverance and that they will have celestial and spiritual good things, is evident from the signification of going out, which is to be liberated, and from the signification of substance, which is celestial and spiritual good; for this is the substance of those who suffer the persecutions, and undergo the temptations, oppressions, afflictions, or servitude, which are treated of in this and the preceding verse. These good things are also represented and signified by the substance of the sons of Jacob when they went out of Egypt (Exod. xi. 2; xii. 36); and also by their substance in the land of Canaan when the nations were expelled; and in the Prophets, whenever the spoils from their enemies are treated of, by which they were to be enriched.

1852. Verse 15. *And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.* "Thou shalt go to thy fathers in peace" signifies that nothing of the good and truth shall be harmed; "thou shalt be buried in a good old age" signifies the enjoyment of all good things by those who are the Lord's.

1853. *Thou shalt go to thy fathers in peace.* That this signifies that nothing of the good and truth shall be harmed, may be evident from the signification of fathers, also of going to one's fathers, and of peace. In the internal sense, fathers here signify the same as daughters and sons taken together. That daughters signify good and sons truth, has been shown before (n. 489–491, 533, 1147); hence fathers signify the things which belong to daughters and sons together. To go to one's fathers is to pass from the life of the body into the life of the spirit, or from the world into the other life. In peace signifies that he shall lose nothing, and thus that nothing shall be harmed; for he who passes

into the other life loses nothing of the things that belonged to him as a man; he retains and carries with him everything except the body, which was an impediment to the interior exercise of his faculties. That no death, or passing to the fathers by death, is here meant, will be evident from what next follows.

1854. *Thou shalt be buried in a good old age.* That this signifies the enjoyment of all good things by those who are the Lord's, is evident from considering that those who die and are buried do not die, but pass from an obscure life into a clear one. For the death of the body is only the continuance and also the perfecting of the life; and they who are the Lord's then first come into the enjoyment of all good things; which enjoyment is signified by a good old age. The expressions that they died, were buried, and were gathered to their fathers, are often met with; but in the internal sense these do not signify the same as in the sense of the letter. In the internal sense are such things as are of the life after death and are eternal; but in the sense of the letter are such as are of the life in the world and belong to time. Consequently, they who are in the 2 internal sense, as the angels are, when such expressions are met with, do not rest at all in ideas of death and burial, but in such as relate to the continuance of life; for they regard death as nothing but the putting off of those things which are of a nature most gross and of time, and but the continuation of life itself; indeed they are ignorant of death, for they think nothing about it. And so with the ages of man. When it is here said, in a good old age, the angels have no perception at all of old age; indeed they do not know what old age is; for they are tending continually to the life of early manhood and of youth. Such life, and consequently the celestial and spiritual things of it, are what are meant when a good old age and similar expressions occur in the Word.

1855. Verse 16. *And in the fourth generation they shall*

return hither; for the iniquity of the Amorites is not yet consummated. "In the fourth generation they shall return hither" signifies the time and state of restitution; "for the iniquity of the Amorites is not yet consummated" signifies the last time, when there is no longer any good.

1856. *In the fourth generation they shall return hither.* That this signifies the time and state of restitution is evident from the signification of the fourth generation. The fourth generation signifies the same as forty and as four hundred; namely, the duration and the state of temptation, spoken of at verse 13; it is a sort of diminutive from these. Whether a number be larger or smaller, provided it be of the same stock, it involves the same; as has been several times stated before. That the fourth generation does not signify any generation from Abram, or from Isaac, or from Jacob, is evident from the histories of the Word; for there were more generations, and these were very different from their fathers when they returned. The fourth generation is an expression that occurs likewise in other places, yet in the internal sense it never signifies a generation; but here the time and state of restitution, because it signifies the end of those things which are signified by forty or by four hundred (see n. 862, 1847).

1857. *For the iniquity of the Amorite is not yet consummated.* That this signifies the last time, when there is no longer any good, is evident from the signification of the Amorite, and also from the signification of consummation. By the Amorite, in the Word, evil in general is signified, for the reason that the land of Canaan was called the land of the Amorites (as is evident in Ezek. xvi. 3, 4; Amos ii. 9, 10). Therefore by the Amorite here are signified all the nations of the land of Canaan; and by these, as said before, evils and falsities in particular were signified; hence by the Amorite, all evils in general. By consummation is signified the last time, when there is no longer any good.

2 But what is meant in the internal sense by the fact that the

iniquity of the Amorites was not yet consummated, is an arcanum. The evil in the other life are not punished till their evils have reached their height, and this both generally and in particular. For such is the equilibrium in the other life that evil punishes itself, or that those who are evil run into the punishment of their evil, but only when it has reached its height. Every evil has its limit, and this with a difference with each individual, beyond which limit it is not allowable to pass. When one who is evil passes beyond it, he then precipitates himself into punishment; this is so in every particular case. In like manner in general, the 3 wicked thrust themselves down into hell, not in a moment but gradually. This has its origin in the universal law of order established by the Lord, that the Lord never casts any one down into hell; but that evil casts itself down, or that the evil person casts himself down, and this by degrees, until the evil is consummated and nothing of good any longer appears. As long as there is any good, he is lifted up from hell; but when there is nothing but evil, he is thrust down into hell. Good and evil are first to be separated from each other, for they are opposites; and one is not allowed to incline both ways. This is what is signified by the iniquity of the Amorites having to be consummated. But with the good the case is otherwise; they are continually lifted up by the Lord toward heaven, and their evil is gradually wiped away. And so it is with the state of a 4 church. The visitation does not come before its evil is consummated, that is, when there is no longer any good of charity and truth of faith. This consummation is very often spoken of in the Prophets. As in Isaiah: *A consummation and a decree have I heard from the Lord Jehovih Zebaoth upon the whole earth* (xxviii. 22). In Jeremiah: *O Babel, that dwellest upon many waters, abundant in treasures, thine end is come, the measure of thy gain* (li. 13). In Daniel: *Seventy weeks are decreed upon thy people and upon the city of thy holiness, to consummate the transgres-*

sion, and to seal up sins, and to purge away iniquity, and to bring in the justice of the ages, and to seal up vision and prophet, and to anoint the holy of holies (ix. 24). At length *upon the bird of abominations shall be desolation, and even unto the consummation and the decree shall it pour itself out upon the devastation* (verse 27). The consummation is also foretold by the Lord Himself in these words in Luke: *They shall fall by the edge of the sword, and shall be led captive among all the nations; and at length Jerusalem shall be trodden down by the nations, until the times of the nations shall be fulfilled* (xxi. 24). To fall by the edge of the sword signifies by falsities, for a sword in the Word is the punishment of what is false; Jerusalem stands for the Lord's kingdom and the church (see n. 402); nations for evils (see n. 1260). Thus the signification is that there would be a consummation when the church should be possessed by evils and falsities, and so be destroyed by itself.

1858. Verse 17. *And it was that the sun went down, and there was thick-darkness; and behold, a furnace of smoke, and a torch of fire, which passed between these pieces.* "And it was that the sun went down" signifies the last time, when the consummation came; "and there was thick-darkness" signifies when hatred was in the place of charity; "and behold, a furnace of smoke" signifies the densest falsity; "and a torch of fire" signifies the burning of desires; "which passed between these pieces" signifies that it separated those who were of the church with the Lord.

1859. *And it was that the sun went down.* That this signifies the last time, when the consummation came, is evident from what was said above (at verse 12) respecting the setting of the sun and its signification; namely, that it is the last time of the church.

1860. *And there was thick-darkness.* That this signifies when hatred was in the place of charity is evident from the signification of thick-darkness. In the Word darkness

signifies falsities, and thick-darkness evils (as shown just below). There is darkness when falsity is in the place of truth; and there is thick-darkness when evil is in the place of good; or, what is just the same, when hatred is in the place of charity. When hatred is in the place of charity, the thick-darkness is so great that man does not know at all that it is evil; still less that it is so great an evil as in the other life to thrust him down to hell; for they who are in hatred perceive a kind of enjoyment and, as it were, a kind of life in it. This very enjoyment and life cause him scarcely to know but that it is good. Whatever favors a man's pleasure and desire, because it favors his love, he feels as good; and this to such a degree that when he is told that it is infernal he can scarcely believe it; still less when he is told that such enjoyment and life are in the other life turned into an excrementitious and cadaverous stench. And still less does he believe that he is becoming a devil and a frightful image of hell; for hell consists of nothing but hatreds and such diabolical forms. One, how- 2
ever, who has any faculty for thinking, may know this; for if he should describe or represent or, if he could in any manner, picture hatred, he would do it no otherwise than by diabolical forms, such as those who are in hatred also become after death; and, what is wonderful, such men can still say that in the other life they are to go to heaven; some, merely for their saying that they have faith, when yet there are in heaven none but forms of charity; and what these are may be seen from experience (n. 553). Let them think now how these two forms, those of hatred and of charity, can agree together in one place. That 3
darkness signifies falsity and thick-darkness evil, may be evident from the following passages in the Word. In Isaiah: *Behold, darkness covereth the earth, and thick-darkness the peoples* (lx. 2). In Joel: *Let all the inhabitants of the land tremble; for the day of Jehovah cometh . . . a day of darkness and thick-darkness* (ii. 1,

2). In Zephaniah: *That day is a day of wrath . . . a day of wasteness and desolation, a day of darkness and thick-darkness* (i. 15). In Amos: *Shall not the day of Jehovah be darkness and not light, and thick-darkness and no brightness in it?* (v. 20.) In these passages the day of Jehovah stands for the last time of the church, which is here treated of; darkness stands for falsities, thick-darkness for evils; both, therefore, are mentioned; otherwise it would be a repetition of the same thing, or an unmeaning amplification. But the word in the original language that is rendered thick-darkness in this verse involves falsity as well as evil; or dense falsity from which is evil, and also dense evil from which is falsity.

1861. *And behold, a furnace of smoke and a torch of fire.* That a furnace of smoke signifies the densest falsity and a torch of fire the burning of desires is evident from the signification of a furnace of smoke as being dense falsity, and from the signification of a torch of fire as being the burning of desires. It is said a furnace of smoke, because a man, especially the man of the church, who has a knowledge of the truth and still does not acknowledge, but in heart denies it, and indeed passes his life in things contrary to the truth, appears no otherwise than as a furnace of smoke — himself as the furnace, and the falsity from his hatreds as the smoke. The desires from which are the falsities appear as torches of fire out of such a furnace; as is evident also from the representatives in the other life (described from experience, n. 814, 1528). The desires for hatred, revenge, cruelties, adulteries — and still more, these when they are mingled with
2 deceits — are what appear and become such. That by a furnace, smoke, and fire such things are signified in the Word may be evident from the following passages. In Isaiah: *Every one is a hypocrite and an evil doer, and every mouth speaketh folly. . . . For wickedness burneth as the fire; it devoureth the briars and thorns, and kindleth*

in the thickets of the forest, and they shall mount up as the rising of smoke. Through the wrath of Jehovah Zebaoth is the land darkened, and the people is become like food for fire; no man shall spare his brother (ix. 17–19). Here fire stands for hatreds; and the rising of smoke from it for such falsities; their hatred is described by no man sparing his brother; and when they are looked upon by angels they appear no otherwise than as they are here described. In Joel: *I will put wonders in the heavens* 3
and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of Jehovah come (ii. 30, 31). Here fire stands for hatred, pillars of smoke for falsities, the sun for charity, and the moon for faith. In 4
Isaiah: *The land shall become burning pitch; it shall not be quenched night nor day; the smoke thereof shall go up for ever* (xxxiv. 9, 10). Burning pitch stands for dreadful desires, and smoke for falsities. In Malachi: *Behold the* 5
day cometh burning as a furnace; and all the proud and every one that worketh wickedness shall be stubble; and the day that cometh shall set them on fire . . . it shall leave them neither root nor branch (iv. 1). The burning furnace here stands for the same as before; the root represents charity, the branch truth, which shall not be left. In 6
Hosea: *Ephraim became guilty in Baal . . . he shall be as the chaff that is driven with the whirlwind out of the threshing-floor, and as the smoke out of the chimney* (xiii. 1, 3). Ephraim stands for the intelligent man who becomes such. In Isaiah: *The strong shall be as tow, and* 7
his work as a spark; and they both shall be kindled together, and none shall quench them (i. 31); meaning those who are in the love of self, or, what is the same, in hatred against the neighbor; that they shall thus be kindled by their own desires. In John: *Babylon . . . is become a habitation of demons. . . . They cried out when they saw the smoke of her burning. . . . Her smoke goeth up to the ages of the*

8 *ages* (Apoc. xviii. 2, 18; xix. 3). In the same: *He opened the pit of the abyss, and there went up a smoke out of the pit, as the smoke of a great furnace; and the sun was darkened, and the air, from the smoke of the pit* (Apoc. ix. 2). In the same: *Out of the mouths of the horses went forth fire and smoke and brimstone. By these . . . was the third part of men killed, by the fire and the smoke and the brimstone, which was going forth out of their mouth* (Apoc. ix. 17, 18). In the same: *He that worshippeth the beast . . . he shall drink of the wine of the wrath of God, poured out unmixed in the cup of His anger, and he shall be tormented with fire and brimstone* (Apoc. xiv. 9, 10). In the same: *The fourth angel poured out his vial upon the sun, and it was given unto it to scorch men with fire; and men were scorched with great heat, and blasphemed the name of God* (Apoc. xvi. 8, 9). So, too, that *they were cast into the lake of fire burning with brimstone* 9 (Apoc. xix. 20; xx. 14, 15; xxi. 8). In these passages fire stands for the desires, and smoke for the falsities, which will prevail in the last times. These things were seen by John, when his inner sight was opened, just as they appear in the other life. Similar things are also seen by spirits, and by souls after death. Hence it may be evident what hell-fire is; that it is nothing but hatred, revenge, and cruelty, or, what is the same, the love of self; for such do these become. A man during his life in the body, if of such a quality, however he may appear outwardly, if he were inspected closely by the angels would not appear otherwise in their eyes; that is, his hatreds would appear as torches of fire, and the falsities from them as furnaces 10 of smoke. Respecting this fire the Lord thus speaks in Matthew: *Every tree that bringeth not forth good fruit is hewn down and cast into the fire* (iii. 10; Luke iii. 9); by good fruit is meant charity: he who deprives himself of this cuts himself down, and casts himself into such fire. Again: *The Son of Man shall send forth His angels, and*

they shall gather out of His kingdom all things that cause stumbling, and them that do iniquity, and shall cast them into the furnace of fire (xiii. 41, 42, 50). Here the meaning is similar. And again: *The king saith unto those on the left hand, Depart from me, ye cursed, into the eternal fire, prepared for the devil and his angels* (xxv. 41). That 11
they should be sent into the eternal fire, the Gehenna of fire, and that their worm should not die and their fire should not be quenched (Matt. xviii. 8, 9; Mark ix. 43–49), has a similar meaning. In Luke: *Send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame* (xvi. 24). Here the meaning is similar. They who know not the arcana of the 12
Lord's kingdom think that the Lord casts the wicked down into hell, or into such fire, which, as was said, is that of hatreds; but the case is altogether otherwise. It is the man himself, or the diabolical spirit himself, who casts himself down. But because it so appears it is so said in the Word, according to the appearance, and indeed according to the fallacies of the senses; especially to the Jews, who were unwilling to accept anything at all unless it were according to the senses, whatever might be the fallacies. On this account the sense of the letter, especially in the prophecies, is full of such things. As in Jeremiah: *Thus* 13
said Jehovah, Judge judgment in the morning, and deliver the spoiled out of the hand of the oppressor, lest My fury go forth like fire, and burn, and there is none to quench it, because of the evil of their works (xxi. 12). To judge judgment is to tell the truth; to deliver the spoiled out of the hand of the oppressor is to do the good of charity; fire is put for the infernal punishment of those who do not do these things; that is, who go on in the falsity that comes from hatred. In the sense of the letter such fire and fury are attributed to Jehovah, but in the internal sense it is just the reverse. In like manner in Joel: *The day of Jehovah* 14
. . . A fire devoureth before Him, and behind Him a flame

burneth (ii. 1, 3). In David: *There went up a smoke out of His nostrils, and fire out of His mouth devoured, coals did burn from Him . . . and thick darkness was under His feet* (Ps. xviii. 8, 9). In Moses: *A fire is kindled in Mine anger, and it shall burn unto the lowest hell, and shall devour the earth and her increase, and set on fire the foundations of the mountains* (Deut. xxxii. 22); where fire stands for the hatreds and smoke for the falsities which are in men; which are attributed to Jehovah or the Lord for the reasons that have been given. In the hells also the appearance is that Jehovah or the Lord does this, but it is just the reverse; they do this to themselves, because they are in the fires of hatred. Hence it is manifest how easily a man can fall into fantasies if the internal sense of the
15 Word be not known. It was similar with the smoke and fire that were seen by the people from Mount Sinai when the law was promulgated. For Jehovah, or the Lord, appears to every one according to his quality—to celestial angels as the Sun, to spiritual angels as the Moon, to all the good as a Light of varied enjoyment and pleasantness; but to the evil as a smoke and as a consuming fire. And because when the Law was promulgated the Jews had nothing of charity, but the love of self and of the world prevailed in them, and thus nothing but evils and falsities, He therefore appeared to them as a smoke and fire, when at the same instant He appeared to angels as the Sun and
16 the Light of heaven. That He so appeared to the Jews, because they were of such a character, is evident in Moses: *The glory of Jehovah abode upon Mount Sinai . . . and the appearance of the glory of Jehovah was like devouring fire on the top of the mount, in the eyes of the sons of Israel* (Exod. xxiv. 16, 17). Again: *And Mount Sinai was all of it smoking, because Jehovah descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly* (Exod. xix. 18). And elsewhere: *Ye came near and stood under the mountain,*

and the mountain burned with fire, even to the heart of heaven; darkness, cloud, and thick-darkness; and Jehovah spake unto you out of the midst of the fire (Deut. iv. 11, 12; v. 22). Also: *It came to pass when ye heard the voice out of the midst of the darkness, while the mountain did burn with fire, that ye came near unto me . . . and ye said, Now therefore why should we die? for this great fire will consume us; if we hear the voice of Jehovah our God any more, then we shall die* (Deut. v. 23–25). The case would 17
be similar if any other person who has lived in hatred and in its defilements were to see the Lord: he would be able to see Him no otherwise than from hatred and its defilements; these are what would receive the rays of good and truth from the Lord, and they would turn these rays into such fire, smoke, and thick-darkness. From the same passages it is also plain what the smoke of the furnace is, and what the torch of fire; namely, that they are most dense falsity and most filthy evil, which will take possession of the church in the last times.

1862. *That passed between these pieces.* That this signifies that it separated those who were of the church with the Lord may be evident from what was said above (at verse 10) concerning the parting of the animals in the midst, as signifying a parallelism and correspondence as to celestial things; and that one part was put opposite to the other signified the church and the Lord; and that the intermediate space or interspace signified that which comes in between the Lord and the church, or between the Lord and a man of the church, which is conscience in which good and truth have been implanted by charity. When hatreds succeed in place of charity, and evils and falsities in place of good and truth, there is then no conscience of what is good and true; but this middle space or interspace appears to be filled with a furnace of smoke and with torches of fire; that is, filled with persuasions of falsity and with hatreds, which are what altogether separate the

2 Lord from the church. These are the things signified by its passing between the pieces; chiefly the torch of fire; for this is the love of self, or, what is the same, the evil of hatreds. This may also be evident in Jeremiah, where are nearly the same words: *I will give the men that have transgressed My covenant, who have not established the words of the covenant which they made before Me, the calf which they cut in twain and passed between the parts thereof; the princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land, that passed between the parts of the calf; I will even give them into the hand of their enemies, and into the hand of them that seek their souls; and their carcass shall be for food to the fowl of the heavens and to the beast of the earth* (xxxiv. 14, 18–20).

1863. Verse 18. *In that day Jehovah made a covenant with Abram, saying, Unto thy seed will I give this land, from the river of Egypt, unto the great river, the river Euphrates.* "In that day Jehovah made a covenant with Abram" signifies the conjunction of the Lord's interior man with His internal or Jehovah; "saying, Unto thy seed will I give this land" signifies the consolations after these temptations and horrors, that they who are in charity and in faith in Him will become heirs; "from the river of Egypt unto the great river, the river Euphrates" signifies the extension of spiritual and celestial things; "to the river of Egypt" is the extension of spiritual things; "to the river Euphrates" is the extension of celestial things.

1864. *In that day Jehovah made a covenant with Abram.* That this signifies the conjunction of the Lord's interior man with His internal is evident from the signification of a covenant, as being conjunction (explained before, n. 665, 666, 1023, 1038). And, as the Lord is here treated of in the internal sense, it signifies interior conjunction. For the Lord advanced more and more to conjunction and union with Jehovah His Father, until He became one; that

is, the Human Essence itself also became Jehovah, Who was the Lord's internal itself. These things were represented by the covenant which Jehovah made with Abram. Every one can see that Jehovah never makes a covenant with a man. This would be contrary to the Divine. What is a man but something vile and filthy, which of itself thinks and does nothing but evil? All the good that he does is from Jehovah; from which it may be evident that this covenant, like other covenants with Abram's posterity, was nothing but a representative of the Divine, and of the celestial things of the kingdom of God; here that the covenant was representative of the conjunction of the Lord's Human Essence with His Divine Essence, that is, with Jehovah. That it was representative of the conjunction of the Lord's interior man with His internal, that is, Jehovah, is evident from what has been said before; namely, that by the combats and victories of temptations the Lord conjoined and united Himself more and more. What His interior man was, has been told before; namely, that it was mediate between the internal and the external.

1865. *Saying, Unto thy seed will I give this land.* That this signifies the consolation after these temptations and horrors that they who are in charity and in faith in Him will become heirs, is evident from the signification of seed and from the signification of the land. By the seed of Abram, love and the faith from it are signified, which has been shown before (n. 255, 256, 1025); consequently all those who are in charity and in faith in the Lord. But by the land of Canaan the Lord's kingdom is signified; therefore to give the land unto thy seed signifies that the heavenly kingdom is given as an inheritance to those who from charity have faith in Him. That these things were a con- 2
solation to the Lord after His temptations and horrors may be evident without explanation. For after those dire events which were seen, namely, after He had put to flight evils and falsities—which were signified by the fowls that came

down upon the carcasses and that Abram drove away (mentioned in verse 11) — and still dense falsities infused themselves, at which He shuddered — which were signified by the "terror of great darkness" that fell upon Abram in the deep sleep, spoken of in verse 12 — and also at last mere falsities and evils took possession of the human race — which are signified by "the furnace of smoke" and "the torch of fire" which passed between the pieces, (mentioned in verse 17, that precedes this) — He could not but be in distress and grief; and therefore consolation now follows, such as was given above (at verses 4 and 5); namely, that His seed should inherit the land; that is, that they who are in charity and in faith in Him will become heirs of His kingdom. To Him the salvation of the human race was the only consolation; for He was in Divine and celestial love, and became, even as to His Human Essence, the Divine and celestial Love itself, in which the
3 love of all is alone regarded and is at heart. That the Divine love is such may be evident from the love of parents toward their children, which increases according to the degree in which it descends; that is, it becomes greater toward the more remote descendants than it is toward the immediate children. Nothing ever exists without a cause and an origin; consequently neither does this love in the human race toward the descendants successively with continual increase. The cause and origin cannot but be from the Lord, from Whom flows all marriage love and that of parents toward their children; for His love is such that He loves all as a father loves his sons. He wishes to make all His heirs; and He provides an inheritance for those who are to be born as He provides for those already born.

1866. *From the river of Egypt unto the great river, the river Euphrates.* That this signifies the extension of spiritual and celestial things — to the river of Egypt being the extension of spiritual things, and to the river Euphrates being the extension of celestial things — is evident from

the signification of the river of Egypt, and from the signification of the great river or the Euphrates. That these rivers signify the extension of spiritual and celestial things may be evident from the signification of the land of Canaan, as being the Lord's kingdom in the heavens and on the earth, in which there is nothing but the spiritual things which are of faith and the celestial things which are of mutual love; and therefore nothing but the extension of these can be meant by the boundaries of the land of Canaan. For what the land of Canaan is, what the river of Egypt is, and what the great river Euphrates is, and indeed what the boundaries of any land are, they who are in the heavens do not know at all; but they well know what the extension of spiritual and celestial things is and the determinations and the limitations of their states. These things they have in mind, while the others are read by man; and so the letter vanishes and its historical sense which has served as an objective form for the heavenly ideas. That the river of Egypt signifies the extension of 2
spiritual things is because Egypt signifies external knowledge which, together with a man's rational and intellectual things, are the spiritual things (as said before, n. 1443 and in other places); and Egypt in the internal sense signifies external knowledge, as may be seen n. 1164, 1165, 1186, 1462). That the river Euphrates signifies the extension of celestial things may be evident from the lands which that river bounds and separates from the land of Canaan, and by which likewise in many passages are signified external knowledge and the knowledge of celestial things; but here, because it is called the river and the great river, the celestial things and the knowledges of them are what alone are signified; for a great river and greatness are predicated of these.

1867. Verses 19, 20, 21. *The Kenite, and the Kenizzite, and the Kadmonite, and the Hittite, and the Perizzite, and the Rephaim, and the Amorite, and the Canaanite, and the*

Girgashite, and the Jebusite. "The Kenite, and the Kenizzite, and the Kadmonite" signify falsities which are to be expelled from the Lord's kingdom; "the Hittite, and the Perizzite, and the Rephaim" signify the persuasions of falsity; "the Amorite and the Canaanite" signify evils; "the Girgashite and the Jebusite" signify falsities from the evils.

1868. That these things are signified by these nations it would take too long to confirm now from the Word; and there is here no need, because they are merely named. Some of them have been treated of above, the Rephaim as signifying the persuasions of falsity (n. 567, 581, 1673); the Amorite as signifying evils (n. 1680); the Canaanite as signifying evils (above at verse 16); the Perizzite as signifying falsities (n. 1574). What the other nations signify in particular will, by the Divine mercy of the Lord, be told in
2 what follows, as they occur. As regards the nations which are to be expelled from the Lord's kingdom, the case is this. In the other life the evil and diabolical spirits desire nothing more than to come up into the world of spirits and infest the good spirits, but they are as often cast out; in like manner as in a man who is being regenerated, the falsities and evils which have taken possession of him are subjugated and dissipated, and the good and true things which are of the Lord's kingdom are implanted in their place. These were represented by the nations which were
3 expelled from the land of Canaan by the sons of Jacob; in like manner by the Jews themselves, who were afterwards expelled from the land. The same occurred with many nations of old that represented similar things, as the Horites who were driven from Mount Seir by the descendants of Esau (spoken of in Deut. ii. 12, 22); and the Avvim who were expelled by the Caphtorim (mentioned in Deut. ii. 23); also the Emim or Rephaim who were driven out by the Moabites (spoken of in Deut. ii. 9–11); and also the Zamzummim who were expelled by the Ammonites (men-

tioned Deut. ii. 19–21) ; besides many others spoken of in the Prophets.

CONTINUATION CONCERNING THE SACRED SCRIPTURE OR WORD.

1869. How many things there are in a single word of the Word has been shown me by the opening of the ideas of thought. It is wonderful that in the other life this can be done so to the very life that the ideas themselves appear visible in form, and thus like pictured images. One who lived in charity, or mutual love, and found great delight in the Word when he lived in the world, had his ideas thus opened. There then appeared beautiful things beyond number, with delightful and enjoyable things which affected him. It was said that these things which thus appear visible can be opened again as to their interiors ; and that when they have been opened things still more beautiful and delightful would be presented with happiness itself. Such are all angelic ideas, for they are opened from the Lord Himself. Before the spirits who wondered that ideas of 2
thought could be so opened in the other life, this was illustrated by the sight of the eye : the rays of its vision are so dull and obscure that the smaller things in nature (in which are innumerable things) they see only as something opaque, black, and shapeless ; but when the same objects are viewed through a microscope, things more interior are presented to view, connected in beautiful series and flowing in delightful order ; and it is seen that these might in like manner be opened still more by a more powerful microscope. From these things it was made plain how it is with the internal sight, the rays of which are nothing but ideas ; that these ideas are in themselves so gross that anything more gross can scarcely have place in that sphere, although man thinks otherwise. But, by the Divine mercy of the Lord, ideas will be treated of in what is to follow.

1870. The case is similar with the Word of the Lord.

Each of its words presents in form its own idea; for a word is nothing but an idea so presented in form that the sense may be perceived; and in the ideas are things so beyond number, which cannot come to man's perception but only to that of angels, that it can never be believed. And when these are opened by the Lord more internal forms are presented to the perception by delightful and happy things, and to the sight by representative and paradisal things; the former from the celestial and spiritual things of the Lord's love or mercy, and the latter from the rays
2 of light therefrom. It has been shown me by wonderful experience that the Word was inspired, not only as to each of its words but also as to the little letters of each word, and thus, just as is said, as to the smallest jot; for in every jot there is something from that affection and life which is common to the whole Word, and which thus has been insinuated correspondingly into its smallest particulars. But this can not be at all explained to the understanding without a previous knowledge of many other things.

1871. How the Word of the Lord appears before the angels cannot be described, but some idea can be formed by those who have seen the optical cylinders [called kaleidoscopes] in which beautiful images are represented from the things which are rudely tossed about. Although the things which are round about in the experiment appear to have no form, series, or order, but to be only confused heaps, still when they are arranged around a common centre in the cylinder they there present a lovely image. So it is with the Word of the Lord, especially the prophecies of the Old Testament. In the literal sense there is scarcely any thing that does not appear destitute of order, but when it is read by a man, and especially by a little boy or girl, it becomes more beautiful and delightful by degrees as it ascends, and at last it is presented before the Lord as the image of a human being, in which and by which heaven is represented in its whole compass; not as it is, but as the Lord wishes it to be, namely, as a likeness of Himself.

1872. There appeared to me a beautiful girl with a radiant face, passing quickly upwards towards the right, and making some haste. In age she seemed to be in the first bloom — not a child nor yet a young woman — becomingly clothed with a dress of shining black; so she was hastening on with gladness from light to light. It was said that the interiors of the Word are such in their first ascent; the black dress was the Word in the letter. Afterwards the youthful girl flew to my right cheek, but was perceivable only by the interior sight. It was said that such are the things from the internal sense of the Word which do not come to the comprehension.

1873. Spirits spoke respecting the internal sense of the Word; and in order that the nature of it might be presented to the understanding, it was illustrated by the example, What is the fruit of faith? And it was said that good works are the fruit of faith in the external sense or that of the letter, but that those good works have no life unless they proceed from charity; and that thus the fruit of faith in the proximate interior sense is charity. But as charity or love toward the neighbor ought to proceed from love to the Lord, this love is the fruit of faith in the internal sense; and as all love is from the Lord, it is the Lord Himself. For thus in the good work is charity; in charity is love to the Lord; and in love to the Lord is the Lord Himself.

1874. In conversation with good spirits, I said that in the Word many things, even more than one can believe, are said according to appearances and according to the fallacies of the senses, as that Jehovah is in anger, wrath, and fury against the wicked; that He takes pleasure in bringing them to ruin and destruction; yea, that He kills them. Yet these things were said for the purpose that persuasions and cupidities might not be broken, but that they might be bent; for to speak otherwise than as man apprehends — and his apprehension is from appearances, falla-

cies, and persuasions — would have been to scatter the seed into the waters, and to say what would be at once rejected. But such things may still serve for common vessels to contain spiritual and celestial things; for into them it may be insinuated that all things are from the Lord, and then that the Lord permits, but that evil is all from diabolical spirits; and afterwards that the Lord provides and disposes that evils should be turned into good; and at last that nothing but good is from the Lord. Thus the sense of the letter perishes as it ascends and becomes spiritual, then celestial, and at last Divine.

1875. It was granted me to have a perception of angelic ideas about these words in the Lord's Prayer: "Lead us not into temptation, but deliver us from evil." Temptation and evil were rejected by the nearest good spirits, by a certain idea perceptible within me, and this even until what is purely angelic, namely, good, remained, without any idea of temptation and evil; the literal sense thus perishing altogether. In the first rejection innumerable ideas were being formed respecting this good — how good may come from man's affliction while the affliction still is from the man and his evil, in which there is punishment, and this with a kind of indignation joined with it that it should be thought that temptation and its evil come from any other source, and that one should have any thought of evil in thinking of the Lord. These ideas were purified the higher they ascended. The ascents were represented by rejections (spoken of also n. 1393), which were made with a rapidity and in a manner that were inexpressible, until they passed into the shade of my thought. Then they were in heaven, where there are only ineffable, angelic ideas concerning the Lord's good.

1876. The names of men, of kingdoms, and of cities that occur in the Word, like the words of human speech, perish at the very threshold when they are ascending; for these are earthly, corporeal, and material; the souls that

come into the other life gradually put these things off, and those that come into heaven do so altogether. The angels retain not even the least of an idea of any person, nor consequently of the name. What Abram is, what Isaac, and Jacob, they no longer know. They form an idea for themselves from the things which are represented and signified by them in the Word. Names and words are to them like dust, or like scales, which fall off when they enter heaven. Hence it may be evident that by the names in the Word nothing is signified but real things. I have spoken with angels about these things many times, and have been fully instructed by them in the truth. The speech of spirits with one another is not a speech of words but of ideas, such as are those of human thought without words; on which account it is the universal of all languages. But when they speak with a man their speech falls into the words of the man's language (as was said n. 1635, 1637, 1639). When I have spoken with spirits about this, it has 2
been given me to say that when they are conversing with one another they cannot utter even a word of human language, still less any name. Some of them, wondering at this, retired and tried; but returning they said that they were not able to pronounce them because the words were so grossly material that they were below their sphere, as they were formed from the sound of air, made articulate by the bodily organs, or by influx into such organs, by an internal way leading to the organ of hearing. From this it may likewise be clearly evident that no part of a word that is in the Word can pass to spirits, still less to angelic spirits, whose speech is still more universal (see n. 1642), and least of all to the angels (see n. 1643), with whom remains nothing of the first ideas of spirits, but in place of them spiritual truths and celestial good, which are varied in an ineffable manner in the least forms, continued and connected in a unanimous series, with the very origins of representatives most pleasant and beautiful from the happiness

of mutual love, and happy from the pleasantness and beauty, because they are inspired with the life of the Lord.

1877. The souls or spirits who are in the world of spirits, especially the wicked, retain at first the things which they had in their life of the body; that is, things earthly, corporeal, and worldly, and with them the principles which they have taken up. Among them are those who are not willing to hear any thing concerning the internal sense of the Word, but only concerning the literal sense, and this to such an extent as to believe that the twelve apostles are to sit upon the twelve thrones and to judge the twelve tribes of Israel; and also that none but the poor, the miserable, and they that have suffered persecutions can enter into heaven; when yet both the rich and the powerful who have lived in charity and in faith in the Lord are there. Because such persons claim heaven for themselves on account of their merits, I have seen them running hither and thither, and wherever they went deriding the things which are of the internal sense of the Word, for the reason that these are contrary to their persuasions and cupidities, in wishing to merit heaven and to be preferred before all others. But they are like the vicious and noxious things that flow into the blood, and pervade the veins and arteries, and pollute the mass of the blood.

1878. There are those also who in the life of the body despised the Word, and there are those who abused the things that are in the Word as forms to laugh at. There are those who thought that the Word was nothing, but that it might be serviceable for the common people to keep them in some restraint. There are those who blasphemed the Word, and there are those who profaned it. Their lot in the other life is miserable, according to the quality and degree of their contempt, derision, blasphemy, and profanation. For, as was said, the Word is so holy in the heavens that it is itself, as it were, heaven to those who are therein; and as there is given a communion of the thoughts of all, such spirits cannot be with them, but are separated.

1879. When I was in bed it was told me that evil spirits were conspiring against me with the intention of suffocating me; but as I was safe and secure under the Lord's keeping, I disregarded the threats and went to sleep. But being roused in the middle of the night, I felt that I was not breathing of myself but from heaven, for there was nothing of my own respiration, as I plainly perceived. It was then said that the band of conspirators was present, and that it was of those who hold in hatred the interior things of the Word, that is, the very truths of faith, for these are the interiors of the Word; and they so hold them because they are contrary to their fallacies, persuasions, and cupidities, which the sense of the letter might be brought to support. Afterwards the leaders, when their attempt had a failed, tried to enter into the viscera of my body, and to penetrate even to the heart, and to this also they were admitted. This was all the time perceived by manifest sensation; for one to whom the interiors, which are of the spirit, are opened, receives at the same time also a sensible perception of such things. But I was then let into a kind of celestial state, which was that I made no effort to repel these visitors, still less to avenge the injury. They then said that there was peace; but soon they were as if deprived of rationality, breathing out vengeance, and striving to carry out their purpose; but in vain. They afterwards dispersed of themselves.

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1880. And further, in regard to spirits and angels in general, who all are human souls living after the death of the body. They have much more exquisite senses than men; that is, sight, hearing, smell, and touch, but not taste. Spirits, however, are not able, and angels are still less able, to see anything that is in the world by their own sight, that is, by the sight of the spirit; for the light of the world or of the sun is to them as dense thick-darkness; as also man by his sight, that is, by the sight of the body,

cannot see anything which is in the other life, for the light of heaven or the Lord's heavenly light is to man as dense
2 thick-darkness. But still spirits and angels, when the Lord sees good, can see the things which are in the world through the eyes of a man. But the Lord does not grant this except with one whom He enables to speak with spirits and angels, and to be together with them. It has been permitted them to see the things in the world through my eyes, and as plainly as I could see them myself, and also to hear men talking with me. It has sometimes happened that through me some have seen their friends whom they had in the life of the body, present, just as they had seen them before, and they were astonished. Some also have seen their consorts and children, and have wished me to tell them that they were close by and saw them, and to give an account of their state in the other life. But I was forbidden to tell and to reveal to them that they were so seen; and this also for the reason that they would have called me insane, or would have thought such things to be delirious fancies of the mind; for I was well aware that, though they would acknowledge it with the lips, they still did not believe in heart that there were spirits and that the dead
3 were risen. When my inner sight was first opened, and through my eyes they saw the world and the things that were in it, spirits and angels were so astonished that they said it was the miracle of miracles; and they were affected with a new joy, that thus there was given communication of earth with heaven and of heaven with earth. This delight lasted for months, but afterwards it became familiar, and now they do not wonder at all. I have been instructed that the spirits and angels with other men do not in the least see the things which are in the world, but only perceive the thoughts and affections of those with whom they
4 are. From these things it might be evident that man was so created that when he is living on the earth among men, he might at the same time also live in heaven among angels,

and the converse; so that heaven and the earth might be together and might act as one, and men might know what is in heaven, and the angels what is in the world; and when men depart they would thus pass from the Lord's kingdom on earth into the Lord's kingdom in the heavens; not as into another kingdom, but into the same in which they were when living in the body. But because man has become so corporeal he has closed heaven to himself.

1881. Spirits are exceedingly indignant, indeed are angry, when it is said to them that men do not believe that they see, that they hear, that they feel by the touch. They said that still they ought to know that without sense there is no life, and that the more exquisite the sense the more excellent the life; also that the objects of their sense are on a level with the excellence of their senses, and that the representatives which are from the Lord are real, for all the things that are in nature and the world are from them (see n. 1632). The words of their indignation are *that they perceive by the senses much better and more admirably than men do.*

1882. There are two kinds of visions that are not of the ordinary kind, into which I have been let only that I might know their nature, and what is meant by its being said in the Word that men *were withdrawn from the body*, and that they *were carried by the spirit into another place.*

1883. As regards the first, namely, being withdrawn from the body, the case is this. The man is brought into a certain state that is midway between sleep and wakefulness, and when he is in this state he cannot know but that he is wholly awake. All his senses are as fully awake as in the highest wakefulness of the body; the sight, and the hearing, and, what is wonderful, the touch, which is then more exquisite than it can ever be in the wakefulness of the body. In this state, also, spirits and angels have been seen altogether to the life, and also heard, and, what is wonderful, have been touched, and almost nothing of the body

then intervened. This is the state of which it is said that they are *withdrawn from the body*, and that they *do not know whether they are in the body or out of it.** I have been let into this state only three or four times, merely that I might know how it is, and that spirits and angels are in the enjoyment of every sense, and even the touch more delicate and more exquisite than the touch of the body.

1884. As regards the other kind — being carried away by the spirit into another place — it has been shown me by living experience what it is, and how it is done, but this only two or three times. It may be well to present a single experience. Walking through the streets of a city and through the country, and being at the same time also in conversation with spirits, I did not know but that I was wide awake and saw as at other times; and so I walked on without mistake, and all the while I was in vision, seeing groves, rivers, palaces, houses, men, and many things besides. But after I had thus walked for hours, suddenly I was in the sight of the body, and became aware that I was in another place. Greatly amazed at this, I perceived that I had been in such a state as they were in, of whom it is said that they were *led away by the spirit into another place;* † for while it lasts there is no reflection concerning the way, even if it be many miles; nor is there reflection on the time, even if it be many hours or days; nor is there perception of any fatigue. Then, too, one is led through ways of which he has no knowledge, even to the appointed place. This took place that I might know that a man can be led by the Lord without his knowing whence and whither.

1885. These two kinds of visions, however, are extraordinary, and were shown me only for the end that I might

* See 2 Cor. xii. 3.

† See 1 Kings xviii. 12; 1 Kings xix. 8; Ezek. iii. 12, 14; Acts viii. 39.

know their nature. But the things I have habitually "seen" [as mentioned in the title to this work] are all those which you may see related, by the Divine mercy of the Lord, in this First Part, and which are placed at the beginning and end of the several chapters. These are not visions, but things seen in the highest wakefulness of the body, and now for several years.

PREFACE.

IN the First Part of this work * fifteen chapters of Genesis have been explained, and what they contain in the internal sense has been told; and to each chapter has been added what, by the Lord's Divine mercy, it has been given me to see and hear in the world of spirits and in the heaven of angels. The Second Part now follows, and in this, likewise, similar things will be added to the several chapters. To this sixteenth chapter will be appended such as relate to Visions and Dreams, including those of a prophetical character found in the Word. I know that few will believe that any one can see things that exist in the other life, and bring therefrom any report respecting the state of souls after death; for few believe in resurrection, and indeed fewer of the learned than of the simple. With the lips, indeed, they say that they are to rise again, because this is according to the doctrine of their faith, but
2 still they deny it in heart. Yea, some also openly profess that if any one were to rise from the dead and they should see, hear, and touch him, then they would believe. But if this were done, it would have to be done for each individual; and still no such person who denies in heart would be persuaded by it, but thousands of objections would flow in which would harden his heart in denial. Some still say that they believe that they will rise, but on the day of the final judgment; and respecting this they have taken up the opinion that all things in the visible world are then to perish, and because that day has been expected in vain for so many centuries they also are in doubt. But what is meant by the final judgment spoken of in the Word will,

* The first fifteen chapters were published in 1749, as Part First. Chapters sixteen to twenty-two were published in 1750, as Part Second.

by the Divine mercy of the Lord, be briefly told at the end of the seventeenth chapter. From this it may be evident 3
what kind of people there are in the Christian world at this day. The Sadducees (of whom we read in Matt. xxii. 23, etc.) openly denied the resurrection; but they did better than those at the present day who say they do not deny, because it is according to the doctrine of faith, as said above, and yet do deny in heart, so that they say contrary to what they believe, and believe contrary to what they say. But that they need not confirm themselves further in this false opinion, it has been given me by the Lord's Divine mercy, while I am in the body in this world, to be in the spirit in the other life — for a man is a spirit clothed with a body — and to speak there with souls that have risen, not long after their death; and indeed, with nearly all with whom I have been acquainted in the life of the body, and who have died; also daily now for some years with spirits and angels; and to see amazing things there, which have never come into any one's idea, and this without any deception. Since very many say that they will 4
believe if any one comes to them from the other life, it will now be seen whether they will be persuaded against the hardness of their hearts. This I can aver, that they who come into the other life from the Christian world are the worst of all, hating the neighbor, hating faith, and denying the Lord; for in the other life hearts speak, not mouths; and besides, more than others they are given to adultery. And because heaven is thus beginning to be removed from those who are within the Church, it may be evident that its last time is at hand; as it has also been given me to know with certainty.

Concerning the internal sense of the Word, what it is and what its nature, see what was said and shown in Part First, n. 1–5, 64–66, 167, 605, 920, 937, 1143, 1224, 1404, 1405, 1408, 1409, 1502 at the end, 1540, 1659, 1756, especially 1767–1777 and 1869–1879, 1783, 1807; and in this Part, n. 1886–1889 inclusive.

CHAPTER SIXTEENTH.

1886. This chapter treats of Hagar and Ishmael. But what is represented and signified by Hagar and Ishmael has not hitherto been known to any one, nor could it be, because the world, and even the learned world, has hitherto thought the histories of the Word to be nothing but histories, and to involve nothing deeper. And though they have said that every iota is Divinely inspired, still they have understood nothing more by this than that the histories were revealed, and that some dogmatic tenet applicable to the doctrine of faith may be deduced from them and be of use to both teachers and learners; and that because they were Divinely inspired they have Divine power in the mind and work for good above all other history. But histories viewed in themselves do little toward man's amendment and nothing for his eternal life, since in the other life they are forgotten. For what would it amount to there to know respecting the maid Hagar that she was given by Sarai to Abram? Or to know about Ishmael, or even about Abram? Nothing but what relates to the Lord and is from the Lord is necessary to souls in order that they may enter into heaven and experience joy, that is, eternal life. The Word is for the sake of these things, and these are what are contained in its interiors.

1887. Inspiration implies that in every particular of the Word, as well in the histories as in the other parts, there are celestial things which are of love or good, and spiritual which are of faith or truth; thus Divine things. For that which is inspired by the Lord descends from Him, and indeed through the angelic heaven and so through the world of spirits down to man, with whom it is presented as

it is in the letter; but in its origin it is altogether different. In heaven there is never any worldly history, but all is representative of Divine things, and there is no perception of anything else there, as may also be known from the fact that the things which are there are ineffable. Unless, therefore, the histories are representatives of Divine things and so are heavenly, they can by no means be Divinely inspired. What is the nature of the Word in the heavens is known only from the internal sense; for *the internal sense is the Word of the Lord in the heavens.*

1888. That the sense of the letter of the Word is representative of Divine arcana, and that it is the receptacle and so the repository of the Lord's celestial and spiritual things, may be illustrated by two examples: first, that by David is not meant David, but the Lord; second, that names signify nothing but things, and consequently that it is the same with the rest. Of David it is thus said in Ezekiel: *My servant David shall be king over them, and there shall be one shepherd to them all . . . they shall dwell upon the land, they and their sons and their sons' sons, even for ever; and David My servant shall be prince to them for ever* (xxxvii. 24, 25). And in Hosea: *The sons of Israel shall return, and seek Jehovah their God and David their king* (iii. 5). These things were written by the prophets after the time of David, and yet it is plainly said that he shall be their king and prince, from which it may be evident to every one that the Lord is meant by David in the internal sense. And so it is in other places, even in the histories, where David is named. That the names of the kingdoms, regions, cities, and men, 2 signify things, may be clearly evident in the Prophets. Take merely this example in Isaiah: *Thus said the Lord, Jehovih Zebaoth, O My people, that dwellest in Zion, be not afraid of Asshur: he shall smite thee with a rod, and shall lift up his staff upon thee in the way of Egypt. . . . He shall come against Aiath, he shall pass over to Migron;*

at Michmash shall he command his arms; they shall pass over Mabarah; Geba* is a lodging-place for us; Ramah* shall tremble; Gibeah of Saul shall flee; cry aloud with thy voice, O daughter of Gallim; hearken, O Laishah; O thou poor Anathoth; Madmenah shall wander; the inhabitants of Gebim shall gather themselves together . . . as yet there is a day for a stand at Nob; the mountain of the daughter of Zion, the hill of Jerusalem, shall shake her hand. . . . He shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one* (x. 24, 3 26–34). Here there is almost nothing but names, from which no sense would appear unless each of the names signified something; and if the mind were to stick fast in the names, it would never be acknowledged to be the Word of the Lord. But who will believe that in the internal sense they all contain arcana of heaven? and that by them is described the state of those who are endeavoring to enter into the mysteries of faith by reasonings from external knowledge? and that some particular thing belonging to that state is described by each name? also that those reasonings are dispersed by the Lord by means of the celestial things of love and the spiritual things of faith? That the reasoning here treated of is signified by Asshur, may be clearly evident from what has been already shown concerning Asshur (n. 119, 1186); also that external knowledge is signified by Egypt (n. 1164, 1165, 1462). These numbers may be seen and examined whether it is not so. The case is the same with the rest of the names, and so it is with every word.

1889. It is the same in this chapter, with the names of Abram, Sarai, Hagar, and Ishmael; and what they involve may be evident from the CONTENTS, and then from the explanation of each in what follows. But they are such

* The Latin has *transibit, Gibea, Chormah;* but S. S., n. 15, has *transibunt, Geba,* and *Ramah,* like the Hebrew.

things as cannot easily be explained to the apprehension; for under them the Lord's rational is treated of, how it was conceived and born, and what its quality was before it was united to the Lord's internal, which was Jehovah. It cannot easily be explained to the apprehension, for the reason that at this day it is not known what the internal man is, what the interior, and what the exterior. When the rational is spoken of, or the rational man, there is some idea of it; but when it is said that the rational is the medium between the internal and the external, few, if any, comprehend it. But still, because the rational man in the Lord is here treated of in the internal sense, how it was conceived and born from the influx of the internal man into the external, and because these are the things that are involved in the histories of Abram, Hagar, and Ishmael, lest the things which follow in the explanation should seem altogether strange when met with, it is to be known that in every man there is an internal man, a rational man which is intermediate, and an external man, and that these are most distinct from one another. Concerning this see what was said above (n. 978).

CHAPTER XVI.

1. And Sarai, Abram's wife, did not bear unto him: and she had a handmaid, an Egyptian, and her name was Hagar.

2. And Sarai said unto Abram, Behold, now, Jehovah hath shut me up from bearing; go in, I pray, unto my handmaid; it may be that I shall be built up of her. And Abram hearkened to the voice of Sarai.

3. And Sarai, Abram's wife, took Hagar the Egyptian, her handmaid, after ten years of Abram's dwelling in the

land of Canaan, and gave her to Abram, her husband, for a woman to him.

4. And he went in unto Hagar, and she conceived; and she saw that she had conceived, and her mistress was of little worth in her eyes.

5. And Sarai said unto Abram, My wrong be upon thee: I gave my handmaid unto thy bosom; and she saw that she conceived, and I am of little worth in her eyes: Jehovah judge between me and thee.

6. And Abram said unto Sarai, Behold, thy handmaid is in thy hand; do to her that which is good in thine eyes: and Sarai humbled her, and she fled from her face.

7. And the Angel of Jehovah found her by a fountain of waters in the wilderness, by the fountain in the way to Shur.

8. And he said, Hagar, Sarai's handmaid, whence comest thou? and whither goest thou? And she said, From the face of Sarai, my mistress, am I fleeing.

9. And the Angel of Jehovah said unto her, Return to thy mistress, and humble thyself under her hands.

10. And the Angel of Jehovah said unto her, Multiplying I will multiply thy seed, and it shall not be numbered for multitude.

11. And the Angel of Jehovah said unto her, Behold, thou art with child, and shalt bear a son, and thou shalt call his name Ishmael; because Jehovah hath heard thine affliction.

12. And he will be a wild-ass man; his hand against all, and the hand of all against him: and he shall dwell against the faces of all his brethren.

13. And she called the name of Jehovah That was speaking unto her, Thou art the God That seeth me: for she said, Have I also here seen after Him That seeth me?

14. Therefore she called the fountain, The fountain of the Living One That seeth me. Behold it is between Kadesh and Bared.

15. And Hagar bare Abram a son; and Abram called the name of his son that Hagar bare, Ishmael.

16. And Abram was a son of eighty years and six years, when Hagar bare Ishmael to Abram.

CONTENTS.

1890. In this chapter the first rational in the Lord is treated of, which was conceived by the influx of the internal man into the affection for knowledges in the external. The internal man is Abram; the affection for knowledges in the external is Hagar the Egyptian handmaid; the rational therefrom is Ishmael. The nature of this rational is here described; and it is afterwards said (chap. xxi.) that it was expelled from the house, after the Lord's Divine rational, represented by Isaac, was born.

1891. The Lord's first rational was conceived according to order by the influx or conjunction of the internal man with the life of the affection for knowledges belonging to the external (verses 1–3). But as this was of the external man, its nature was such that it held intellectual truth in low esteem (verse 4). On which account the Lord thought of subjugating it (verses 5–9); and that when subjugated, it would become spiritual and celestial (verses 10, 11). What it would be if not subjugated is described in verse 12; the Lord's insight into the cause from His interior man in verses 13, 14. The rational is thus described as to its quality; also the Lord's state when it arose (verses 15, 16).

INTERNAL SENSE.

1892. Verse 1. *And Sarai, Abram's wife, did not bear unto him: and she had a handmaid, an Egyptian, and her name was Hagar.* "Sarai, Abram's wife, did not bear unto him" signifies that as yet there was no rational man;

Sarai is the truth adjoined to good, Abram is the Lord's internal man, that is, Jehovah. "And she had a handmaid, an Egyptian" signifies the affection for external knowledges; "and her name was Hagar" signifies the life of the outer or natural man.

1893. *Sarai, Abram's wife, did not bear unto him.* That this signifies that the rational man was not yet, will be evident from what follows, where Isaac is treated of. For, as has been said, there are in every man an internal man, a rational man that is intermediate, and an external, which is properly called the natural man. With the Lord these were represented by Abraham, Isaac, and Jacob; the internal man by Abraham, the rational by Isaac, and the natural by Jacob. The internal man in the Lord was Jehovah Himself, for He was conceived of Jehovah; on this account He so often called Him His Father, and in the Word He is called the Only-begotten of God, and the only Son of God. The rational man is not born with a man, but only the capacity for becoming rational; as may be evident to every one from the fact that new-born infants are endued with no reason, but become rational in process of time by means of things of sense, external and internal, as they are imbued with knowledges external and internal. In children, indeed, there is an appearance of rationality, yet it is not rationality, but only a kind of rudiment of it; which is known from the fact that reason belongs to adults and men
2 of years. The rational man in the Lord is treated of in this chapter. The Divine Rational itself is represented by Isaac, but the first rational before it was made Divine, by Ishmael; and therefore that "Sarai, Abram's wife, did not bear unto him," here signifies that hitherto there was no Divine rational. The Lord, as said before, was born as another man and was as another man as to the things which He derived from the mother Mary; and as the rational is formed by means of the knowledges, external and internal, which enter through things of the external senses, or those

of the external man, therefore His first rational was born as with any other man; but as He by His own power was to make all the things that were human in Himself Divine, so also was it with the rational. His first rational is described in this chapter, also in chap. xxi., where Hagar and Ishmael are likewise treated of (from verse 9 to 21) and it is said that Ishmael was expelled when Isaac grew up, by whom is represented the Divine rational.

1894. That Sarai is the truth adjoined to good has been said and shown before (n. 1468 and elsewhere), as also that Abram is the Lord's internal man, which is Jehovah. The Lord's internal man, which is Jehovah, is called Man because no one is man but Jehovah alone; for man, in the genuine sense, signifies the Esse from which man is. The Esse itself from which man is, is the Divine, consequently the celestial and spiritual. Without the Divine celestial and spiritual, there is nothing human in man; but there is a sort of animal nature, such as there is in beasts. It is from the Esse of Jehovah, or of the Lord, that every man is man; and from this also he is called man. The celestial which makes the man is that he loves the Lord and loves the neighbor; so he is man because he is an image of the Lord, and because he has this from the Lord; otherwise he is a wild beast. That Jehovah or the Lord is the only 2
Man, and that men have it from Him that they are called men, also that one is more man than another, may be seen above (n. 49, 288, 477, 565); and it may moreover be evident from the fact that Jehovah, or the Lord, appeared as Man to the fathers of the Most Ancient Church, and afterwards also to Abraham and to the Prophets; and on this account also the Lord, after there was no man any longer on the earth, or no longer any thing celestial and spiritual among men, deigned to assume the human nature by being born as another man, and to make that Divine; thus again He is the only Man. Besides, the universal heaven represents before the Lord the form of man, be-

cause it represents Himself. Thence heaven is called the Greatest Man, and from this especially, that the Lord there is all in all.

1895. *And she had a handmaid, an Egyptian.* That this signifies the affection for external knowledges is evident from the signification of a handmaid, and from the signification of Egypt. Sarai, who was the mistress or lady, represents and signifies the truth adjoined to good, as said before. Truth adjoined to good is intellectual truth in the genuine sense, but rational truth is beneath this and thus lower. Rational truth is born from knowledges external and internal vivified by the affection corresponding to them, and this affection, as it is of the outer man, ought to serve intellectual truth which is in the inmost man, as a handmaid serves her lady, or a household servant her mistress; therefore that affection is what is represented and
2 signified by the handmaid Hagar. How these things are cannot be well explained to the apprehension, for it must first be known what intellectual truth in the genuine sense is, and how the rational is born, namely, from the internal man as the father, and from the outer or natural man as the mother; without the conjunction of these two nothing rational ever exists. The rational is not born of knowledges external and internal as is supposed, but of affection for such knowledges, as may be evident from considering that no one can ever become rational unless some enjoyment or affection for learning and knowledges gives the aspiration. The affection is the maternal life itself, and the celestial and spiritual itself, in the affection, is the paternal life; therefore according to the degree and the quality of the affection, the man becomes rational. Knowledges external and internal are in themselves nothing but dead things, or instrumental causes, which are vivified by the life of affection; this is the conception of the rational man in every one. The handmaid was an Egyptian, and this is

told because Egypt signifies learning, as shown before (n. 1164, 1165, 1186, 1462).

1896. *And her name was Hagar.* That this signifies the life of the outer or natural man may be evident from what has been said, and also from the meaning of Hagar, which is a stranger or a sojourner. Strangers represented those who were to be instructed, and sojourning represented instruction and also the forming of plans of life (as shown above n. 1463). When it is told in the Word what one's name is, as here that her name was Hagar, it signifies that something is involved in the name, to which attention should be given, for to call by name means to know one's quality (as shown before n. 144, 145, 340). No syllable in the Word is without a cause, or without a signification of some real thing in the internal sense.

1897. Verse 2. *And Sarai said unto Abram, Behold, now, Jehovah hath shut me up from bearing: go in, I pray, unto my handmaid; it may be that I shall be built up of her. And Abram hearkened to the voice of Sarai.* "Sarai said unto Abram" signifies that it was so perceived; "Behold, now, Jehovah hath shut me up from bearing" signifies the state before the interior or Divine rational man was born; "go in, I pray, unto my handmaid" signifies a conjunction with the outer man; "it may be that I shall be built up of her" signifies that so the rational might be born. "And Abram hearkened to the voice of Sarai" signifies that it could not be done otherwise.

1898. *Sarai said unto Abram.* That this signifies that it was so perceived is evident from the signification of Sarai and of Abram, namely, that Sarai is the truth adjoined to good and Abram the internal man; wherefore that Sarai said to Abram, in the internal sense, cannot signify any conversation, but perception. The Lord's perception at that time was from the truth adjoined to good, which dictated to Him how the case was. There is something similar with a celestial man who receives perception; there is

something of truth adjoined to good which dictates, afterwards there is good from which or through which the truth is perceived. That to say, in the internal sense, signifies to perceive, may be seen above (n. 1791, 1815, 1819, 1822).

1899. *Behold, now, Jehovah hath shut me up from bearing.* That this signifies the state before the interior or Divine rational man was born is evident from what has been already said about the conception and birth of the rational man, namely, that the Lord's Divine rational man is represented by Isaac, but His first rational man, which was to become Divine, by Ishmael. That these things might be represented, Sarai remained so long barren, even till Ishmael had become a lad (spoken of in chap. xxi.); on which account it is here said that Jehovah shut her up from bearing.

1900. *Go in, I pray, unto my maid.* That this signifies a conjunction with the outer man is also evident from what has been said before, namely, that a man's rational is conceived and born of the internal man as a father, and of the outer as a mother. The man's life itself is from the internal man, which cannot have communication with the external, except a most obscure one, before the receiving vessels that are of the memory have been formed, which
2 is done by knowledges internal and external. The influx of the internal man is into the knowledges of the outer by means of affection. Meanwhile, before there are these knowledges there is indeed a communication, but through affections alone, by which the external man is governed. From this are only the most general motions and certain appetites, also certain blind inclinations, such as show themselves in infants. But this life becomes by degrees more distinct as the vessels of the memory are formed by knowledges, and the vessels of the interior memory by rational things. As these vessels are formed and are arranged in series — and indeed in such series that they

mutually regard each other, comparatively like relationships by blood and by affinity, or like societies and families — so the correspondence of the external man with the internal is perfected, and still better by the rational things which are intermediates. But still there is want of congruity unless the knowledges by which they are formed are truths; for the celestial and spiritual things of the in- 3
ternal man find no correspondence for themselves except in truths. These are the genuine vessels in the organic forms of each memory, to which the celestial things of love and the spiritual things of faith can be adapted; for they are there arranged by the Lord according to the idea and image of the societies of heaven, or of His kingdom, so that the man becomes, in least form, a heaven, or a kingdom of the Lord, as the minds of those who are in the celestial things of love and the spiritual things of faith are called in the Word. But these things have been said for those who love to think more deeply.

1901. *It may be that I shall be built up of her.* That this signifies that so the rational might be born, may be evident from the signification of being built up, when this is predicated of generation, and thus without explanation. By Sarai, as has been said, is signified intellectual truth which has been adjoined as a wife to good. Intellectual truth which is in the inmost is altogether childless, or like a barren woman, when there is not yet any rational into which and through which it may flow; for, without the rational as a medium it cannot flow in with any truth into the outer man, as may be plain from little children. These can know nothing whatever of truth before they have been imbued with knowledges, but, as has been said, the better and more perfectly they are imbued with knowledges, so much the better and more perfectly can intellectual truth which is in the inmost, or in good, be communicated. This intellectual truth, represented by Sarai, is the spirit- 2
ual itself which flows in through heaven, and so by an

internal way, and this with every man; and it continually meets the knowledges which are introduced through the senses and implanted in the memory. Man is not aware of this because it is too pure to be perceived by a general idea. It is as a kind of light which illuminates and gives the faculty of knowing, thinking, and understanding. The rational, because it cannot exist except by the influx also of the intellectual truth represented by Sarai, stands in no other relation to it than that of a son. When the rational is formed from truths which are adjoined to good, and still more when from the good from which are truths, it is then a genuine son. Before this it is indeed acknowledged as a son, yet not as genuine son, but as born of a handmaid; and still it is adopted, which is the cause of its being said here that she might be built up of her.

1902. *And Abram hearkened to the voice of Sarai.* That this signifies that it could not be done otherwise, may be evident from the series of the subjects in the internal sense, and from its being necessarily the case that the rational in man can be born in no other way. If man were imbued with no hereditary evil, the rational would then be born directly from the marriage of the celestial things of the internal man with its spiritual things, and the faculty of knowing would be born through the rational, so that man on coming into the world would at once have in himself all the faculty of reason and of knowing, for this would be the order of influx — as may be inferred from the fact that all animals whatsoever are born into all the faculty of knowing, that is necessary and helpful in securing food, safety, and habitation, and in procreation, because their nature is in accordance with order. Why not man, if order were not destroyed in him, who alone is born to no
2 knowledge? What makes him to be so born is evil inherited from his father and mother. By reason of this all his faculties are turned in a contrary direction in regard to truth and good, and cannot be reduced into correspondent

forms by the immediate influx of what is celestial and spiritual from the Lord. This is the reason that man's rational must be formed by altogether another process, or in another way, namely, by means of knowledges external and internal, introduced through the senses, thus flowing in by an external way, and so in inverted order. Man is thus made rational miraculously by the Lord. This is meant by going in unto the handmaid, by which the conjunction of the internal man with the outer is signified; also by Abram's hearkening to the voice of Sarai, which signifies that it could not be done otherwise. The Lord, 3 because He was born as another man and had a nature inherited from the mother, was in this respect like another man, to the end that He might by the combats of temptations and by victories reduce all things into order. Therefore also His rational was conceived and born in like manner as that with another man, but with the difference that inmostly in all things whatsoever that were His was the Divine or Jehovah, and thus the life of love towards the whole human race, for whom and for whose salvation He fought in all His temptations.

1903. Verse 3. *And Sarai, Abram's wife, took Hagar the Egyptian, her handmaid, after ten years of Abram's dwelling in the land of Canaan, and gave her to Abram her husband, for a woman to him.* "Sarai, Abram's wife, took" signifies the affection for truth, which in the genuine sense is Sarai the wife; "Hagar the Egyptian, her handmaid" signifies the life of the outer man and the affection for external knowledge; "after ten years of Abram's dwelling in the land of Canaan" signifies the remains of good and thence of truth which the Lord procured to Himself, and by means of which that rational was conceived; "and gave her to Abram her husband, for a woman to him" signifies conjunction through the incitement of affection for truth.

1904. *Sarai, Abram's wife, took.* That this signifies af-

fection for truth, which in the genuine sense is Sarai the wife, is evident from the signification of Sarai, as truth adjoined to good, and from the signification of a wife, as affection (explained above, n. 915, 1468). There are two affections distinct from each other, affection for good and affection for truth. When a man is being regenerated affection for truth has the lead, for he has an affection for truth for the sake of good; but when he is regenerated affection for good has the lead, and from good he has an affection for truth. Affection for good is of the will; affection for truth is of the understanding. Between these two affections those of the most ancient times instituted as it were a marriage. Good, or love for good, they called man as a husband; truth, or love for truth, they called man as a wife. The comparison of good and truth with mar-
2 riage has its origin from the heavenly marriage. Good and truth in themselves considered have no life, but they draw life from love or affection. They are only life's instrumentalities; and such as the love is that affects the good and truth, such is the life; for the whole of life is of love, or affection. Hence it is that Sarai the wife, in the genuine sense, signifies affection for truth. And because here the intellectual desired the rational as an offspring, and because that which she speaks is of this desire or affection, it is therefore expressly said in this verse, "Sarai, Abram's wife, gave to Abram, her husband," which there would have been no need of repeating if it did not involve such things in the internal sense, for in themselves these
3 words would be superfluous. Intellectual truth is distinguished from rational truth, and this from truth of knowledge, as the internal, the intermediate, and the external. Intellectual truth is internal, rational truth is intermediate, truth of knowledge is external. These are most distinct from each other, because one is more internal than another. With any man whatever, intellectual truth, which is internal, or in his inmost, is not the man's, but is the Lord's in

the man. From this the Lord flows into the rational, where truth first appears as man's; and through the rational into the faculty of knowing; from which it is evident that a man can by no means think from intellectual truth as of himself, but from rational truth and truth of knowledge, because these appear as his. The Lord alone when 4
He lived in the world, thought from intellectual truth, for that was His Divine conjoined to good, or the spiritual Divine conjoined to the celestial Divine. In this the Lord was distinguished from every other man. To think from the Divine as from himself. never is man's; nor is it possible in man, but only in Him who was conceived of Jehovah. Because He thought from intellectual truth, that is, from love or affection for intellectual truth, from it also He desired the rational. It is from this that it is here said that "Sarai, Abram's wife," by whom affection for intellectual truth is meant, "took Hagar the Egyptian, and gave her to Abram her husband, for a wife * to him." The rest of the arcana that are herein cannot be unfolded 5
and explained to the apprehension, because man is in the greatest obscurity, and indeed in no idea, about his internals. For he places both the rational and the intellectual in the faculty of knowing, and is not aware that they are distinct; so distinct, indeed, that the intellectual can be given apart from the rational, and also the rational therefrom apart from the faculty of knowing. This cannot but seem a paradox to those who are in knowledge merely, but still it is the truth. But it cannot be that any one should be in the truth of knowledge, that is, in affection for it and belief in it, unless he is in rational truth, into which and through which the Lord flows from the intellectual. These arcana are not clear to man, except in the other life.

1905. *Hagar the Egyptian, her handmaid.* That this

* Elsewhere "woman;" see n. 1907.

signifies the life of the outer man and the affection for external knowledge, is evident from the signification of Hagar, as given above n. 1895, 1896; and from the signification of an Egyptian, also of a handmaid, likewise explained there.

1906. *After ten years of Abram's dwelling in the land of Canaan.* That this signifies the remains of good and thence of truth which the Lord procured to Himself, and by means of which that rational was conceived, is evident from the signification of ten, as remains, spoken of before (n. 576). What remains are, has been stated and shown above (n. 468, 530, 560, 561, 660, 661, 798, 1050), namely, that they are all the states of affection for good and truth with which a man is gifted by the Lord, from earliest infancy even to the end of life; which states are stored up for him for the use of his life after death; for all the states of his life return in succession in the other life, and are then tempered by the states of good and truth with which he has been gifted by the Lord. The more therefore he has received of remains in the life of the body, or the more of good and truth, the more delightful and beautiful do the rest of his states appear when they return. That this is really so may be evident to every one, if he will consider. When a man is born he has not a particle of good of himself, but is wholly defiled throughout with hereditary evil, and all that is good flows in, as loving his parents, his nurses, his companions; and this from innocence. Such are the things that flow in from the Lord through the heaven of innocence and peace, which is the inmost heaven, and thus a man is imbued with
2 them in his infancy. Afterwards, when he grows up, this good, innocent, and peaceful state of infancy recedes little by little; and so far as he is introduced into the world, he comes into its pleasures, and into desires, and thus into evils; and so far the celestial or good things of the age of infancy begin to be dispersed; but still they remain,

and the states which the man afterwards puts on or acquires, are tempered by them. Without them a man can never be a man; for the states of the desires, or of evil, if not tempered by states of affection for good, would be more atrocious than those of any animal. Those states of good are what are called remains, given by the Lord and implanted in one's natural disposition, and this when the man does not know it. In after life he is also gifted with 3
new states; but these are not so much states of good as states of truth, for as he is growing up he is imbued with truths, and these are in like manner stored up in him in his inner man. By these remains, which are those of truth, born of the influx of spiritual things from the Lord, man has the ability to think, and also to understand what the good and the truth of civil and moral life are, and also to receive spiritual truth or faith; but he cannot do this except by means of the remains of good that he received in infancy. That there are remains, and that they are stored up in a man in his interior rational, is wholly unknown to man; and this because he thinks that nothing flows in, but that all is something natural, born with him, thus that it is all in him when an infant, when yet the real case is altogether otherwise. Remains are treated of in many parts of the Word, and by them are signified those states by which man becomes a man, and this from the Lord alone. But the remains which were in the Lord were all 4
the Divine states which He procured to Himself, and by which He united the Human Essence to the Divine Essence. They cannot be compared to the remains in a man; for these are not Divine, but human. The remains which were in the Lord are what are signified by the ten years in which Abram dwelt in the land of Canaan. When angels hear the Word, they do not know what the number ten is, but as soon as it is named by man the idea of remains occurs to them; for by ten and tenths in the Word remains are signified, as is evident from what was shown

above (n. 576, 1738); and when they perceive that it was at the end of the ten years that Abram dwelt in the land of Canaan, the idea of the Lord comes to them, and at the same time innumerable things which are signified by the remains in the Lord when He was in the world.

1907. *And gave her to Abram her husband, for a woman to him.* That this signifies conjunction, through the incitement of affection for truth, is evident from what has already been said concerning Sarai, the wife of Abram, as being affection for truth in the genuine sense, and from what has been said respecting the conjunction of the internal man with the life and affection of the outer, whence is the rational. Hagar was not given to Abram for a wife, but for a woman; and this because it is of the law of Divine order that it is not marriage unless it be of one man and one wife. Marriage love can never be divided. The love which is divided among several is not marriage love, but is of lasciviousness. On which subject, by the Divine mercy of the Lord, more will be said in what follows.

1908. Verse 4. *And he went in unto Hagar, and she conceived; and she saw that she had conceived, and her mistress was of little worth in her eyes.* "He went in unto Hagar" signifies the conjunction of the internal man with the life which is of the affection for external knowledges; "and she conceived" signifies the first life of the rational; "and she saw that she had conceived, and her mistress was of little worth in her eyes" signifies that this rational at its conception lightly esteemed the truth itself adjoined to good.

1909. *He went in unto Hagar.* That this signifies the conjunction of the internal man with the life which is of affection for external knowledge, is evident from the signification of Hagar, as the life of the outer or natural man (explained above at verse 1); and that this life is the life of affection for external knowledge is evident from the

signification of the Egyptian handmaid (also explained above). There are many affections belonging to the outer man, all dedicated to their uses; but the affection for knowledges internal and external stands preëminent above them all, when it has for its end that one may become truly rational; for thus it has good and truth for its end. The very life of the internal man flows into all the affections of the natural man, but is varied there according to the ends; when it flows into affections which have the world for their end, this end is vivified by that life, and there results worldly life; when into affections which have self for their end, this end is vivified by that life, and there results corporeal life; and so in other cases. It is from this that lusts and fantasies live, but a life contrary to affection for good and truth. The inflowing life is applied to 2
no other object than the end, because to every one his end is his love, and it is the love alone that lives. Other objects are only derivations from this, which draw their life from the end. Every one may see what kind of life he has, if he will only search out what his end is; not what all his ends are — for he has numberless ones, as many as intentions, and almost as many as judgments and conclusions of thoughts, which are only intermediate ends, variously derived from the principal one, or tending to it — but let him search out the end he prefers to the rest, and in respect to which all others are as nothing. If he has for his end himself and the world, let him know that his life is infernal; but if he has for his end the good of his neighbor, the common good, the Lord's kingdom, and especially the Lord Himself, let him know that his life is heavenly.

1910. *And she conceived.* That this signifies the first life of the rational is evident from the signification of conception, as the first life. As regards the rational, it receives its life, as was said, from the life of the internal man flowing into the life of the affection for knowledges inter-

nal and external in the outer man. The life of the affection for these knowledges gives a sort of body to the rational, or clothes the life of the internal man as the body does the soul; knowledges internal and external have no other relation. There is the idea or semblance of soul and body in everything that there is in man, in everything of his affection and in everything of his thought; for there is nothing, however simple it appears, that is not composite, and that does not come forth from what is prior to itself.

1911. *And she saw that she had conceived, and her mistress was of little worth in her eyes.* That this signifies that this rational, at its conception, lightly esteemed the truth itself adjoined to good, is evident from the signification of the mistress, or Sarai, as the truth adjoined to good. The rational first conceived cannot acknowledge intellectual or spiritual truth as truth, because there adhere to it many fallacies, from the external knowledges drawn from the world and from nature, and many appearances, from the internal knowledges gathered from the literal
2 sense of the Word; and these are not truths. For example, it is an intellectual truth that all life is from the Lord; but the rational at first conceived does not accept this, and thinks that if it did not live from itself it would have no life; it is indeed indignant if the contrary is said, as has been many times perceived from the spirits who still cling
3 to the fallacies of the senses. It is an intellectual truth that all good and truth are from the Lord; but the rational first conceived does not accept this, because it has the feeling that they are as from itself; and it also thinks that if good and truth were not from itself, it could have no thought of good and truth, and still less do anything good and true; and that if they were from another it should give up and
4 wait continually for influx. It is an intellectual truth that nothing but good is from the Lord and not even the least of evil; and this, too, the rational first conceived does not

believe; it thinks that because the Lord governs everything, evil also is from Him; and that because He is omnipotent and omnipresent, and is good itself, and does not take away the punishments of the evil in hell, He wills the evil of punishment, when yet He does evil to no one, nor does He will that any one should be punished. It is 5
an intellectual truth that the celestial man has perception of good and truth from the Lord; but the first rational either denies perception altogether, or thinks that if one perceived from another and not from himself he would be as if inanimate, or without life. Indeed, the more the rational thinks from external knowledges derived from sensuous things and from philosophical reasonings, the less does it comprehend the foregoing and all other intellectual truths; for the fallacies therefrom are involved in so much the darker shades. Hence it is that the learned believe less than others. Since the first conceived rational is such, 6
it is evident that it holds its mistress in light esteem, that is, lightly esteems intellectual truth. Intellectual truth does not become manifest, that is, is not acknowledged, except as fallacies and appearances are dispersed, and these are not dispersed so long as the man reasons about truths themselves from things of sense and learning; it is then first manifest when he believes from a simple heart that it is truth because it is so said by the Lord. Then the shades of fallacies are dispersed, and then nothing in him prevents him from comprehending. In the Lord, how- 7
ever, there were no fallacies; but when first His rational was conceived, there were appearances of truth which were not truths in themselves, as is plain from what has been already said (n. 1661). Hence also His rational at its first conception lightly esteemed intellectual truth; but gradually, as His rational was made Divine, the clouds of the appearances were dispersed, and intellectual truths lay open to Him in their light; and this is represented and signified by Ishmael being expelled from the house when Isaac

grew up. That the Lord did not lightly esteem intellectual truth, but that He perceived and saw that His new rational did so, will be manifest from what follows (n. 1914).

1912. Verse 5. *And Sarai said unto Abram, My wrong be upon thee; I gave my handmaid into thy bosom; and she saw that she conceived; and I am of little worth in her eyes; Jehovah judge between me and thee.* "Sarai said unto Abram" signifies that affection for truth so perceived; "My wrong be upon thee; I gave my handmaid into thy bosom" signifies unwillingness to take blame to itself; "and she saw that she conceived" signifies the first life of the rational; "and I am of little worth in her eyes" signifies here as before that this rational at its conception lightly esteemed truth adjoined to good; "Jehovah judge between me and thee" signifies the Lord's indignation.

1913. *Sarai said unto Abram.* That this signifies that affection for truth so perceived, is evident from the signification of Sarai, as affection for truth (see n. 1904); and of saying, as in the internal sense perceiving—as said above (n. 1898) where the same words are found.

1914. *My wrong be upon thee; I gave my handmaid into thy bosom.* That this signifies unwillingness to take blame upon itself is evident without explanation. In the internal sense it is involved in these words that the Lord perceived this first rational to be such as to esteem lightly intellectual truth, on which account He rebuked it. For the Lord thought from intellectual truth, as was said above (n. 1904); and because this is above the rational, it could perceive and see the quality of this rational, namely, that
2 it held that truth in low esteem. That the Lord could perceive and see from the interior what was the quality of the new rational in Himself, may be evident from considering that the inner can perceive what exists in the outer, or, what is the same, that the higher can see what is in the lower; but not the reverse. Even they who have conscience can do this and are accustomed to do it; for when

any thing contrary to the truth of the conscience flows into the thought, or into the endeavor of the will, they not only perceive it, but also find fault with it; indeed it grieves them to be such. Still more can those do this who have perception, as perception is more interior in the rational. What could not the Lord do, Who had celestial Divine perception, and thought from affection for intellectual truth, which is above the rational? Therefore He could not but be indignant, knowing that nothing of evil and falsity was from Himself, and that from affection for truth He took the greatest pains that His rational should be pure. It may hence be evident that the Lord did not lightly esteem intellectual truth, but that He perceived that the first rational in Him thought lightly of it. What it is 3
to think from intellectual truth, cannot be explained to the comprehension, and the less because no one but the Lord has thought from that affection and from that truth. He who thinks therefrom is above the angelic heaven; for the angels of the third heaven do not think from intellectual truth, but from the interior of the rational. But so far as the Lord united His Human Essence to His Divine Essence, He thought from the Divine Good itself, that is, from Jehovah. The fathers of the Most Ancient Church 4
who had perception, thought from the inner rational. The fathers of the Ancient Church, who had not perception but conscience, thought from the outer or natural rational. But all who are without conscience, do not think at all from the rational, since they have not the rational, although they appear to have it; but they think from the sensual and corporeal natural. The reason that they who have not conscience cannot think from the rational, is because they have not the rational, as has been said. The rational man is he who thinks the good and truth of faith, and by no means he who thinks contrary thereto. They who think evil and falsity are insane in their thought, and therefore the rational can by no means be attributed to them.

1915. *And she saw that she conceived.* That this signifies the first life of the rational is evident from the signification of conception, as the first life (here as before, n. 1910).

1916. *I am of little worth in her eyes.* That this signifies that this rational at its conception lightly esteemed truth itself adjoined to good, is evident from what was said just above (n. 1911, 1914).

1917. *Jehovah judge between me and thee.* That this signifies the Lord's indignation is evident from what has just been said, and thus without explanation. No further idea of these things can be had, except by those who have been in combats of temptations. In temptations there are vastations and desolations, and there are states of despair, and thence of grief and of indignation, besides other interior painful emotions; and this with variety and alternation, according to the states of evil and falsity which are excited by evil genii and spirits, and against which there is combat. The diabolic spirits desire nothing more than to find some falsity; indeed it is common with them to induce a falsity from themselves, and then at the same time to make it the subject of accusation. Hence the Lord's indignation was so great, in whose first rational there was no falsity, but an appearance of truth that in itself was not true, spoken of before (n. 1661, 1911 at the end).

1918. Verse 6. *And Abram said unto Sarai, Behold, thy handmaid is in thy hand; do to her that which is good in thine eyes. And Sarai humbled her; and she fled from her face.* "Abram said unto Sarai" signifies perception; "Behold thy handmaid is in thy hand" signifies that the rational that was conceived was in the power of truth adjoined to good; "do to her that which is good in thine eyes" signifies absolute control; "and Sarai humbled her" signifies subjugation; "and she fled from her face" signifies the indignation of this rational that was first conceived.

1919. *Abram said unto Sarai.* That this signifies per-

ception is evident from what was said above (n. 1898). The Lord's perception was represented and is here signified by this which Abram said to Sarai; but His thought from the perception, by that which Sarai said to Abram. The thought was from the perception. They who are in perception think from nothing else; but still perception is one thing and thought another. To show that this is the case, take conscience as an illustration. Conscience is a kind of 2
general dictate, and thus an obscure one, of the things that flow in through the heavens from the Lord. Those which flow in present themselves in the interior rational man and are there as in a cloud, which cloud is from appearances and fallacies concerning the truths and goods of faith. But thought is distinct from conscience, and yet it flows from conscience; for they who have conscience think and speak according to it, and the thought is little else than explanation of the things which are of conscience, and so the arrangement of them into ideas and then into words. Hence it is that they who have conscience are kept by the Lord so as to think well respecting the neighbor, and are withheld from thinking evil; and therefore conscience can have no place except with those that love their neighbor as themselves, and think well concerning the truths of faith. It may be evident from the things now presented, what the difference is between conscience and thought; and from this it may be known what the difference is between perception and thought. The Lord's perception 3
was immediately from Jehovah, and thus from the Divine Good; but His thought was from intellectual truth and affection for it, as said above (n. 1904, 1914). The Lord's Divine perception cannot be comprehended by any idea, not even of angels, and so it cannot be described. The perception of the angels (spoken of n. 1384, etc., 1394, 1395) is scarcely anything in comparison with the perception which the Lord had. The Lord's perception, because it was Divine, was the perception of all things in the

heavens; and therefore also of all things on earth; for such is the order, connection, and influx, that he who is in the perception of the former is also in the perception
4 of the latter. But after the Lord's Human Essence became united to His Divine Essence, and at the same time became Jehovah, the Lord was then above that which is called perception, because He was above the order which is in the heavens and thence on the earth. He is Jehovah, from Whom is order. Hence it may be said that Jehovah is Order itself, for from Himself He governs order; not, as is supposed, in the universal only, but also in things most particular; for the universal is from the particulars. To speak of the universal and to separate from it the particulars, would be nothing else than speaking of a whole in which there are no parts, and so to speak of a something in which there is nothing. It is thus most false, and what is called a fiction of the reason,* to say that the Lord's Providence is universal, and not in the least particulars; for to provide and govern in the universal and not in the particulars, is to provide and govern absolutely nothing. This is true, philosophically; but still it is wonderful that the philosophers themselves, even those who soar the highest, take it differently and think differently.

1920. *Behold thy handmaid is in thy hand.* That this signifies that the rational that was conceived was in the power of affection for truth adjoined to good, is evident from the signification of the hand, as being power, explained before (n. 878); and from the signification of Hagar the Egyptian, as being affection for external knowledges, also spoken of above. After the rational was conceived by the influx of the internal man into the life of the affection for knowledges of the outer man, then by the handmaid is also meant that tender rational which was in the womb; but which when born and as it grew

* *Ens rationis.*

up, is represented by Ishmael, who is treated of in what follows. That the Lord had control over the rational which was in Him and that He subjugated it by His own power, will be evident from the things that are to be said presently.

1921. *Do to her that which is good in thine eyes.* That this signifies absolute control is evident without explanation. In the internal sense these words represent and signify that the Lord, from His own power, conquered, subjugated, and expelled the evil which from His hereditary nature insinuated itself also into this first rational; for, as has been said, the rational was conceived of the internal man, which was Jehovah, as of a father, and born of the outer as of a mother. Whatever was born from the outer man had the hereditary nature with it, and thus also evil. It was this which the Lord conquered, subjugated, and expelled, and at last made Divine by His own power. That it was by His own power is evident from everything in this verse; as from its being said, "Thy handmaid is in thy hand," by which is signified that that rational was in His power; and now, "Do to her that which is good in thine eyes," by which is signified absolute control over it; and then, "Sarai humbled her," by which is signified subjugation. The words now under consideration were said 2
to Sarai, by whom is represented the intellectual truth which belonged to the Lord Himself, and from which He thought (as said above, n. 1904, 1914), and from which He had absolute control over the rational and also over the natural which was of the outer man. He Who thinks from intellectual truth and perceives from Divine Good — which was also His, because the Father's, for He had no other soul — cannot do otherwise than act from His own power. And therefore, because by His own power He subdued and cast out the evil of His hereditary nature, He also by His own power united the Human Essence to the Divine Essence; the one is a consequence of the other.

3 He Who is conceived of Jehovah has no other internal, that is no other soul, than Jehovah; wherefore as to His veriest life He was Jehovah Himself. Jehovah, or the Divine Essence, cannot be divided like the soul of a human father, from which offspring is conceived. As far as this offspring recedes from the likeness of the father, so far it recedes from the father, and thus more and more as age advances. It is from this that a father's love for his children diminishes with advance in age. It was not so with the Lord; as age advanced He did not recede as to the Human Essence, but He continually drew nearer, even to perfect union. Hence it is evident that He is the same with Jehovah the Father, as He also clearly teaches (John xiv. 6, 8–11).

1922. *And she humbled her.* That this signifies subjugation follows from what has been said.

1923. *And she fled from her face.* That this signifies the indignation of this rational that was first conceived, is also evident without explanation; for to flee from one's face is nothing else than not to endure his presence, which is a result of indignation. Here is described the indignation of this rational against intellectual truth, because intellectual truth, or the Lord, wished to humble or subjugate it. When the rational rises up against the intellectual an intestine combat exists, and indignation on the part of that which is being subjugated; as is the case in temptations, which are nothing but intestine combats, being disputes and contentions about power and control, between evils on the one side and good on the other.

1924. Verse 7. *And the Angel of Jehovah found her by a fountain of waters in the wilderness, by the fountain in the way to Shur.* "The Angel of Jehovah found her" signifies the thought of the interior man; "the Angel of Jehovah" is here the interior thought from the Lord's internal; "by a fountain of waters in the wilderness" signifies natural truth that had not as yet acquired life; "by

the fountain in the way to Shur" signifies that that truth was from those things which proceed from external knowledges.

1925. *The Angel of Jehovah found her.* That this signifies the thought of the interior man, namely, in the Lord, may be evident from the representation and signification of the Angel of Jehovah. The Angel of Jehovah is several times mentioned in the Word, and everywhere, when in a good sense, it represents and signifies some essential in the Lord and from the Lord; but what it represents and signifies may be evident from the series. There were angels who were sent to men and who spoke through the prophets; yet what they spoke was not from the angels, but through them, for their state was then such that they knew not but that they were Jehovah, that is, the Lord; but as soon as they had done speaking, they returned into their former state and spoke as from themselves. Thus it was 2
with the angels who spoke the Word of the Lord, as has been given me to know from much similar experience in the other life, which will, by the Divine mercy of the Lord, be told in what is to follow. This is the reason that the angels were sometimes called Jehovah; as is plainly evident from the angel who appeared to Moses in the bush, of whom it is thus written: *And the angel of Jehovah appeared unto Moses in a flame of fire out of the midst of a bush. . . . Jehovah saw that he turned aside to see, and God called unto him out of the midst of the bush. . . . God said unto Moses, I am Who am. . . . And God said moreover to Moses, Thus shalt thou say unto the sons of Israel; Jehovah, the God of your fathers . . . hath sent me unto you* (Exod. iii. 2, 4, 14, 15); from which it is plain that it was an angel who appeared to Moses as a flame in a bush, and that he spoke as Jehovah, because the Lord or Jehovah spoke through him. For, that the speak- 3
ing may come to man by words of articulate sound and in ultimate nature, the Lord makes use of the ministry of

angels, filling them with the Divine and laying asleep the things which are their own; so that then they do not know but that they themselves are Jehovah. In this way the Divine of Jehovah, which is in the highest things, passes down into the lowest of nature, in which lowest man is as to sight and hearing. So it was with the angel who spoke to Gideon, of whom it is thus said in the Book of Judges: *The Angel of Jehovah appeared unto Gideon, and said unto him, Jehovah is with thee, thou mighty man of strength. And Gideon said unto him . . . In me, my Lord . . . why then is all this befallen us? . . . And Jehovah looked upon him, and said, Go in thy might . . . And Jehovah said unto him, Surely I will be with thee* (vi. 12, 14, 16); and it is afterwards said, *And Gideon saw that he was the Angel of Jehovah; and Gideon said, Ah, Lord Jehovih, forasmuch as I have seen the Angel of Jehovah face to face. And Jehovah said unto him, Peace be unto thee; fear not* (verses 22, 23); where also it was an angel; but then in such a state that he did not know otherwise than that he
4 was Jehovah or the Lord. So in another place in the Book of Judges: *The Angel of Jehovah went up from Gilgal to Bochim: and he said, I made you to go up out of Egypt, and have led you into the land which I sware unto your fathers . . . and I will not make void My covenant with you for ever* (ii. 1); where in like manner an angel speaks in the name of Jehovah, saying that he had led them up out of the land of Egypt, when yet the angel did not lead them out, but Jehovah, as is declared many times elsewhere. Hence it may be evident how the angels spoke through the prophets, namely, that Jehovah Himself spoke, but through the angels, and the angels spoke nothing from themselves. That the Word is from the Lord is evident from many passages; as in Matthew: *That it might be fulfilled which was spoken by the Lord through the prophet, saying, Behold, the virgin shall be with child, and shall bring forth a son* (i. 22, 23), besides other passages. As

the Lord speaks through angels when He speaks with a man, sometimes in the Word the Lord is also called an Angel, and then by Angel, as already said, some essential thing in the Lord and from the Lord is signified; as in the present case, the Lord's interior thought, and therefore, also, the angel is called in this chapter Jehovah and also God, as in verse 13. "And Hagar called the name of Jehovah that was speaking unto her, Thou art the God that seeth me." In other places, likewise, some special attri- 5
bute of the Lord is signified by angels. As in John: *The seven stars are the angels of the seven churches* (Apoc. i. 20). There are no angels of Churches, but by the angels is signified that which is of the Church, thus that which is of the Lord in respect to the Churches. And again: *I saw the wall of the Holy Jerusalem great and high, having twelve gates, and upon the gates twelve angels, and names written . . . which are the names of the twelve tribes of the sons of Israel* (Apoc. xxi. 12); where by the twelve angels the same is signified as by the twelve tribes, namely, all things of faith; and thus the Lord, from Whom is faith and all that is of faith. And again: *And I saw another angel flying in the midst of heaven, having an eternal gospel* (Apoc. xiv. 6); where by the angel is signified the gospel, which is the Lord's alone. In Isaiah: *The Angel* 6
of His presence saved them; in His love and in His pity He redeemed them; and He bare them and carried them all the days of eternity* (lxiii. 9); where by the Angel of His presence is meant the Lord's mercy towards the whole human race, in redeeming them. So too it was said by Jacob when he blessed the sons of Joseph, *The Angel Who redeemed me from all evil bless the lads* (Gen. xlviii. 16); where also redemption, which is the Lord's, is signified by the Angel. In Malachi: *The Lord Whom ye seek shall suddenly come to His temple, and the Angel of the Covenant*

* The Latin reads *nos*, us. This may be a misprint for *eos*, them.

Whom ye desire (iii. 1); it is here plainly manifest that the Lord is signified by the Angel, since He is called "the Angel of the Covenant" on account of His coming. And even more plainly does it appear that the Lord is signified by an Angel in Exodus: *Behold, I send an Angel before thee, to keep thee by the way, and to bring thee back into the place which I have prepared. . . . He will not bear your transgression, for My name is in the midst of him* (xxiii. 20, 21). Hence now it is evident that by Angel in the Word is meant the Lord; but what of the Lord, appears from the series in the internal sense.

1926. That the Angel of Jehovah is here the interior thought which was from the Lord's internal, is evident, as was said, from the series. By what was interior is here meant that in the Lord which was united to Jehovah, or to His internal. The union was not effected all at once and by a single change, but successively from His earliest boyhood to the end of His life in the world, and this chiefly by temptations and victories. Each temptation and victory promoted union. As far also as He united Himself with His internal or Jehovah, so far His thought became interior, and so far intellectual truth was united to Divine Good. This is the thought which is meant by the interior thought which was from the Lord's internal, and which is properly represented and signified here by the Angel of Jehovah.

1927. *By a fountain of waters in the wilderness.* That this signifies natural truth that had not as yet acquired life, is evident from the signification of a fountain of waters, as truth; and from the signification of the wilderness, as that which as yet has little vitality. Such also is its signification in the internal sense in Luke, where the Lord is treated of: *The child grew, and waxed strong in spirit; but he was in the deserts till the day of his shewing unto Israel* (i. 80). That a fountain of waters and the wilderness signify these things, may be confirmed by very many passages from the

Word; but as mention is very often made of fountains in what follows, and also of the wilderness, where their signification is the same as here, by the Lord's Divine mercy, the proof will there be given. What it is for truth not yet to have acquired life, will be evident from what is to be said presently.

1928. *By the fountain in the way to Shur.* That this signifies that that truth was from those things which proceed from external knowledges, is evident from the signification of a fountain, also of a way, and likewise of Shur. A fountain, as was said, signifies truth. A way signifies that which leads to truth, and which proceeds from truth, as shown before (n. 627). But Shur signifies such external knowledge as is still as it were in the wilderness, that is, which has not yet acquired life. Truths from external knowledges are said to acquire life, when they join or associate themselves with the truths into which flows the celestial of love. The very life of truth is thence. There are conjunctions of subjects, thus of truths, like those of the societies in heaven, to which also they correspond; for a man as to his interiors is a kind of little heaven. The subjects or truths which are not conjoined according to the form of the heavenly societies, have not yet acquired life; for before this the celestial of love from the Lord cannot flow in with adaptation. They then first receive life when the form is similar on both sides, or when the man's little heaven is a correspondent image of the greatest; previous to this, no one can be called a heavenly man. The Lord 2
Who was to govern the universal heaven from Himself, did when He was in the world, reduce the truths and goods in His external man, or in His Human Essence, into such order; but as He perceived that His rational that was first conceived was not such (as was said above, at verses 4 and 5), He thought out the cause and perceived that the natural truths that sprung from external knowledge had not as yet acquired life; that is, were not reduced into that

heavenly order. And besides, the truths of faith have no life at all, unless man lives in charity. From charity flow all the truths of faith and they are in charity; and when they are in charity and from charity, they then have life. Life is in charity, and not at all in truths apart from char-
3 ity. That Shur signifies external knowledge that has not yet acquired life, is evident from its meaning; for Shur was a wilderness not far from the Red Sea, and thus toward Egypt, as is evident in Moses: *Moses made Israel to go onward from the Red Sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water* (Exod. xv. 22). That it was toward Egypt is evident also in Moses, where the posterity of Ishmael are spoken of: *They dwelt from Havilah unto Shur, that is before Egypt* (Gen. xxv. 18). Also in Samuel: *Saul smote Amalek from Havilah, as thou comest to Shur, that is before Egypt* (1 Sam. xv. 7). And again: *David . . . made a raid against the Geshurite, and the Gizrite, and the Amalekite, for they were the inhabitants of the land who were of old, as thou goest to Shur, even to the land of Egypt* (1 Sam. xxvii. 8). From these passages it may be evident that by Shur is signified the first external knowledge, and indeed such as is still in the wilderness, or not yet conjoined to the rest, according to the order of heavenly association; for by Egypt, before which it was, is signified external knowledge in every sense, as shown before (n. 1164, 1165, 1186, 1462).

1929. That these things are signified by the Angel of Jehovah finding Hagar at a fountain of waters in the wilderness, at the fountain in the way to Shur, cannot appear at all from the literal sense, and the less when it is historical; for this sense seems very far from signifying such things. But still this is the meaning which comes into the ideas of angels, when these things are read by man; for angels have no idea of Hagar, nor of a fountain of waters, nor of a wilderness, nor of a way, nor of Shur. None of

these things reach them, but perish at the first threshold. But what is signified by Hagar, by a fountain, by a wilderness, by a way, and by Shur, this they understand and from it they form heavenly ideas, and so they perceive the Lord's Word; for the internal sense is the Word to them.

1930. Verse 8. *And he said, Hagar, Sarai's handmaid, whence comest thou? and whither goest thou? And she said, From the face of Sarai, my mistress, am I fleeing.* "He said, Hagar, Sarai's handmaid" signifies information sought; "whence comest thou, and whither goest thou?" signifies respecting the state: "And she said, From the face of Sarai, my mistress, am I fleeing" signifies a reply and indignation.

1931. *He said, Hagar, Sarai's handmaid.* That this signifies information is evident from the series; for Hagar is addressed by the angel, as if he were to be informed. It is a common thing in the Word for Jehovah to question a man, and for men to reply, although Jehovah knew all before, not only what was done, but also the causes and the ends, and thus all the least and the inmost things. But as man does not know this, and believes that no one can ever know what he does in secret, when no one sees it, and still less what he thinks, therefore it so takes place according to man's belief. But still it is really true that common spirits perceive a man's thoughts better than the man himself; angelic spirits still more internal things of his thoughts; and angels more internal still, namely, the causes and the ends, of which the man knows little. It has been given me to know this by much and continual experience for several years. Since spirits and angels perceive these things, how much more does the Lord, or Jehovah, Who is infinite, and Who gives to all their ability to perceive.

1932. *Whence comest thou? and whither goest thou?* That this signifies that information is sought respecting the state, is evident from the words themselves.

1933. *And she said, From the face of Sarai, my mistress, am I fleeing.* That this signifies a reply and indignation is evident from what has been said. Respecting the indignation see above at verse 4, where are the same words. As the face signifies the interiors (as shown above, n. 358), so it signifies indignation and other things.

1934. Verse 9. *And the Angel of Jehovah said unto her, Return to thy mistress, and humble thyself under her hands.* "The Angel of Jehovah said" signifies the response of the Lord's interior man; "Return to thy mistress" signifies that it was observed that it ought not to trust to itself, but to interior truth and affection for it; "and humble thyself under her hands" signifies that it ought to compel itself to be under its control.

1935. *The Angel of Jehovah said.* That this signifies the response of the Lord's interior man is evident from the signification of the Angel of Jehovah, which is the Lord's interior thought, spoken of above (n. 1925); and because it is thought, it is also reply. The Lord's interior thought was from affection for intellectual truth, and this affection from the Divine Good itself. Such thought, as said before, is never in any man, nor can it be. In man also there is interior thought that flows in from the Lord through his internal man into the interior rational, with those who have conscience; which may be evident from this, that they can observe the evil and falsity in their external man, that contends against the good and truth in the interior man. This thought is much lower and is not to be compared in any way with the Lord's, which was from affection for intellectual truth and was His own. But they who have not conscience cannot have interior thought, and therefore there is no conflict. The cause is, that their rational acts as one and the same with the corporeal sensual; and though there is in them, also, a continual influx of good and truth from the Lord, they still have no perception of it, because they forthwith extinguish and suffocate it. It is from this that they do not believe any truth of faith.

1936. *Return to thy mistress.* That this signifies that it was observed that it ought not to trust to itself, but to interior truth and affection for it, is evident from the signification of her mistress, which is affection for interior truth. But what is specially signified by Sarai, by Sarai as a wife, and by Sarai as a mistress, cannot be described, for it can be grasped by no idea; the things signified are, as said before, above the understanding, even the angelic. It is only suggested here how the Lord thought concerning the appearances which occupied His first rational, namely, that they were not to be trusted, but Divine truths themselves, however incredible they might appear in the view of that rational. So it is with all Divine truths. If the rational be consulted respecting them, they never can be believed, for they surpass all its comprehension. For example, that no man, spirit, or angel, lives from himself, but the Lord only; and that the life of a man, a spirit, and an angel, is an appearance of life in them; this is repugnant to the rational, which judges from fallacies, but still it is to be believed, because it is the truth. It is a Divine truth 2
that in every expression of the Word, which appears so simple and rude to man, there are numberless things, yea, more than the whole heaven, and that the arcana which are therein may be presented before the angels by the Lord with perpetual variety to eternity. This is so incredible to the rational that it is unwilling to give it any credence at all; but still it is true. It is a Divine truth that no one is 3
ever rewarded in the other life for good deeds, if he placed merit in them, or if he did them for the sake of gain, honor, and reputation; also that no one is ever punished for evil deeds if he acted from a truly good end; the ends are what are regarded, and from them the deeds. This, too, cannot be believed by the rational; but as it is true, the rational is not to be trusted, for it does not conclude from internals, but from externals. It is a Divine truth that he 4
who aspires to the least joy in the other life, receives from

the Lord the greatest, and that he who aspires to the greatest has the least, also that in heavenly joy there is nothing at all of preëminence above another, and that in proportion to the desire for preëminence, there is hell; also that in heavenly glory there is nothing whatever of worldly glory. These things also are repugnant to the rational, but
5 still they are to be believed, because they are true. It is also a Divine truth that the more one believes nothing of wisdom to be from himself, the wiser he is; and that the more he believes it to be from himself, and thus the more he attributes prudence to himself, the more insane he is. This, also, the rational denies, because it thinks that what is not from itself is nothing. There are such things without number. From these few examples it may be evident that the rational is not to be trusted; for the rational is in fallacies and appearances, and it therefore rejects truths that are stripped of fallacies and appearances; and it does this the more, the more it is in the love of self and its desires, and in reasonings, and also in false principles respecting faith. See also what is presented above (n. 1911).

1937. *Humble thyself under her hands.* That this signifies that it ought to compel itself to be under its control, is evident without explanation. To humble one's self is expressed in the original tongue by a word which signifies to afflict. That to afflict one's self is, in the internal sense, to compel one's self, may be evident from very many passages in the Word, and will be treated of in what now follows. That man ought to compel himself to do good, to obey the things which are commanded by the Lord, and to speak truths, which is to humble himself beneath the Lord's hands, or to submit himself to the power of the Divine good and truth, involves more arcana than can be
2 explained in a few words. There are certain spirits who during their life in the world, because they were told that all good is from the Lord, and that a man can do nothing of himself, held it as a principle not to compel themselves

in anything, but to give themselves up, thinking that as the case was so, all effort would be in vain; and therefore they waited for immediate influx into the effort of their will and did not compel themselves to do any good, and they went so far, indeed, that when any evil crept in, as they did not feel resistance from within, they resigned themselves to it also, thinking that it was permitted to do so. But these spirits are as it were without anything of their own, so that they are without determination; on which account they are among the more useless, for they suffer themselves to be led alike by the evil and by the good, and they suffer much from the evil. But they who have compelled them- 3
selves against evil and falsity — though at first they thought that this was from themselves or from their own power, but were afterwards enlightened to see that their effort was from the Lord, even to the least of all the particulars of the effort — these in the other life cannot be led by evil spirits but are among the happy. Thus it may be evident that a man ought to compel himself to do good and to speak the truth. The hidden truth within this is, that a man is thus gifted with what is heavenly for his own by the Lord. That which is heavenly of his own is formed in the effort of his thought; and if he does not maintain this effort by compelling himself, as the appearance is, he certainly does not by not compelling himself. That it may be plain how 4
this is, let it be observed that in all self-compulsion to good there is a certain freedom, which is not discerned as such when one is in the work of compelling, but still it is within; as in one who is willing to undergo the risk of death for the sake of a certain end, or in him who is willing to suffer bodily pains for the sake of health, there is a willingness and thus a certain freedom from which each acts; although the dangers and the pains, while he is in them, take away his perception of the willingness or freedom. So it is with those who compel themselves to good. There is a willingness within and thus a freedom, from which and for the

sake of which they compel themselves; that is, they do this for the sake of obedience to what the Lord has commanded, and for the sake of the salvation of their soul after death; in which still more interiorly there is, though the man does not know it, a regard for the Lord's kingdom
5 and even for the Lord Himself. This is the case most of all in temptations, for in these, when a man compels himself to resist the evil and falsity which are infused and suggested by evil spirits, there is more of freedom than is possible in any state out of temptations, although the man cannot then comprehend this; for there is an interior freedom, from which he wishes to subjugate evil, and this so great as to equal the force and strength of the evil which assaults; otherwise he could not contend with it. This freedom is from the Lord, Who insinuates it into the man's conscience and by means of it causes him to overcome the evil as from what is his own. Through this freedom man acquires a nature of his own into which the Lord can bring good. Without a nature of his own acquired, that is, given, through freedom, no one can ever be reformed; because he cannot receive the new will, which is conscience. The freedom thus given is the very plane into which there is an influx of good and truth from the Lord. Hence it is that they who do not resist of their own will, or in freedom,
6 yield in temptations. In all freedom is man's life, for his love is in it. Whatever a man does from love appears free to him. But in this freedom, when a man is compelling himself to resist evil and falsity and to do good, there is heavenly love, which the Lord then insinuates and through which He creates what is man's own; and for this the Lord wishes it to appear to the man as his, although it is not really his. This of his own, which is thus received through what is apparently compelled in the life of the body, is filled by the Lord in the other life with untold enjoyments and happy things. Such persons are also enlightened by degrees, and indeed they are confirmed in the truth that

they have not of themselves compelled themselves in the least, but that all the least things of the effort of their will were from the Lord; and that the reason why it appeared as of themselves was in order that a new will might be given them by the Lord as theirs, and that so the life of heavenly love might be appropriated to them. For the Lord wishes to communicate to every one what is His, and thus the celestial, that it may appear as the man's and in him, though it is not his. The angels are in such proprium [or possession as their own]; and so far as they are in the truth that all good and truth are from the Lord, they are in the enjoyment and happiness of that proprium. But they who despise and reject all good and truth, and 7
who are willing to believe nothing which is repugnant to their desires and reasonings, cannot compel themselves; and so they cannot receive this proprium of conscience, or this new will. From what has been said above it is also plain that to compel one's self is not to be compelled; for there is never any good from being compelled, as when a man is compelled by another to do good; but it is plain that here to compel one's self is from a certain freedom unknown to the man, since from the Lord there is never any compulsion. Hence it is a universal law that all that is good and true is inseminated in freedom, as otherwise the ground never receives and cherishes good, and indeed there is no ground in which the seed can grow.

1938. Verse 10. *And the Angel of Jehovah said unto her, Multiplying, I will multiply thy seed, and it shall not be numbered for multitude.* "The Angel of Jehovah said" signifies the thought of the interior man; "Multiplying, I will multiply thy seed" signifies the fruitfulness of the rational man when it submits itself to the control of intellectual truth which is adjoined to good; "and it shall not be numbered for multitude" signifies multiplication beyond measure.

1939. *The Angel of Jehovah said.* That this signifies

the thought of the interior man is evident from the preceding verse, where the same words occur.

1940. *Multiplying, I will multiply thy seed.* That this signifies the fruitfulness of the rational man when it submits itself to the control of the interior man adjoined to good, is evident from the signification of seed, as being love and faith (spoken of before, n. 1025, 1447, 1610); here, however, by multiplying seed is signified the fruitfulness of celestial things of love in the rational, when the rational submits itself to interior or Divine truth. Multiplication is predicated of truth, and fruitfulness of good, as may be evident from what has been said and shown before (n. 43, 55, 913, 983). But as the Lord is treated of, by multiplying is meant fruitfulness, because all the truth in His rational was made good, and so Divine, as is here declared. It is otherwise in man, whose rational is formed from truth or affection for truth by the Lord. This affection is his good,
2 from which he acts. It cannot be understood how it is with multiplication and fruitfulness in a man's rational, unless it be known how the case is with influx; of which it may be said in a general way that in every one there is an internal man, a rational man which is intermediate, and an external man, as has been said before. It is the internal man which is his inmost, from which he is man, and by which he is distinguished from brute animals, which have not such an inmost; and it is as it were the door or entrance for the Lord, that is, what is celestial and spiritual from the Lord, into man. What is accomplished there cannot be comprehended by the man, as it is above all his rational, from which he thinks. The rational, that appears as man's own, is subject to this inmost or internal man. Through the internal man the heavenly things of love and faith flow from the Lord into the rational; and through the rational into the knowledges which are of the external man. But the things which flow in are received according to the
3 state of each. Unless the rational submits itself to the

goods and truths of the Lord, then it either suffocates or rejects, or perverts the things which flow in; and this the more when they flow into the sensuous knowledges of the memory. This is what is meant by the seed falling on the highway, or upon the rocky place, or among the thorns, as the Lord teaches (Matt. xiii. 3–7; Mark iv. 3–7; Luke viii. 5–7). But when the rational submits itself and believes the Lord, that is, His Word, the rational is then as the good ground or earth, into which the seed falls and bears much fruit.

1941. *And it shall not be numbered for multitude.* That this signifies multiplication beyond measure, is evident without explanation. By these words is signified the truth which will thus multiply from good. As all things in the Lord, Who is here treated of in the internal sense, are Divine and Infinite, they cannot be expressed. Therefore, in order to have some conception of how it is with the multiplication of truth from good, we must speak concerning man. With a man who is in good, that is, in love and charity, seed from the Lord is so made fruitful and multiplied that it cannot be numbered for multitude; not so much while he is living in the body, but beyond belief in the other life; for so long as a man is living in the body, 2 the seed is in corporeal ground, and is there in the midst of jungles and thickets, which are external knowledges and pleasures, and also cares and anxieties; but when these are put off, which is done when he passes into the other life, the seed is freed from them and grows up; as the seed of a tree when it springs out of the ground, grows into a sapling, then into a great tree, which is afterwards to be multiplied into a garden of trees. For all knowledge, intelligence, and wisdom, with their enjoyments and felicities, are thus made fruitful and multiplied and grow to eternity, and this from the smallest seed; as the Lord teaches respecting the grain of mustard-seed (Matt. xiii. 31). This may be very evident from the knowledge, intelligence,

and wisdom of the angels, which was ineffable to them while they were men.

1942. Verse 11. *And the Angel of Jehovah said unto her, Behold, thou art with child, and shalt bear a son, and thou shalt call his name Ishmael; because Jehovah hath hearkened to thine affliction.* "The Angel of Jehovah said unto her" signifies the thought of the interior man; "Behold, thou art with child" signifies the life of the rational man; "and shalt bear a son" signifies its truth; "and thou shalt call his name Ishmael" signifies the state of its life; "because Jehovah hath hearkened to thine affliction" signifies when it should submit itself.

1943. *The Angel of Jehovah said.* That this signifies the thought of the interior man is evident from what is said above (at verses 7, 9, and 10).

1944. *Behold, thou art with child.* That this signifies the life of the rational man, is evident from what is said above respecting its conception, and from what follows concerning Ishmael, namely, that by him is signified the first rational in the Lord. It is to be known concerning the rational man in general that it is said to receive life, to be in the womb, and to be born, when man begins to think that the evil and falsity in himself is what speaks against and is opposed to truth and good, and still more when he wishes to remove and subjugate this evil and falsity. Unless he can have a perception of this and become sensible of it, he has no rational, however he may think that he has. For the rational is the medium that unites the internal man with the external man, and so has a perception from the Lord of what is going on in the external man. Thus it reduces the external man to obedience, and indeed elevates it from the corporeal and earthly things in which it immerses itself, and causes man to be man, and to look up to heaven to which he belongs by birth; and not, as brute animals do, only to the earth in which he is merely a sojourner, still less to hell. These are the offices of the

rational, and therefore a man cannot be said to have any rational unless he is such that he can think in this manner; and whether he is becoming so, is known from his life in his use or function. To reason against good and truth, 2 which one denies in heart and with which he is acquainted from what he has heard, is not to have a rational; for many can do this, who rush forth without restraint into all wickedness. There is only this difference, that they who think they have a rational and have it not, maintain a certain decorum in their discourse and act from a pretended honesty, in which they are held by external bonds, such as fear of the law, of the loss of property, of honor, of reputation, and of life. If these bonds, which are external, were to be taken away, some of them would be more insane than other people. No one, therefore, can be said to have a rational merely because he can reason. Indeed, they who have not a rational usually discourse from sensual and scientific things much more skilfully than those who have it. This is most clearly evident from evil spirits in the 3 other life, who, though esteemed as rational above others while they lived in the body, yet when the external bonds which caused their decorum of discourse and their pretended honesty of life are taken away, as is usual with all in the other life, are more insane than those who are manifestly so in the world; for they rush into all wickedness without horror, fear, or shame. But they who were rational when they lived in the world, do not so. When external bonds are taken away from them, they are more sane still; for they had internal bonds, the bonds of conscience, by which the Lord kept their thoughts bound to the laws of truth and good, which were their rational principles.

1945. *And shalt bear a son.* That this signifies the truth, namely, of that rational which is signified by Ishmael, is evident from the signification of a son, as being the truth (shown before, n. 264, 489, 491, 533, 1147). This truth is described in the next verse.

1946. *And thou shalt call his name Ishmael.* This signifies the state of her life. Anciently names were given to sons and daughters which signified the state in which the parents were, especially the mothers when they conceived, or while they were with child, or when they brought forth; or the state in which the children were when born. The names were thus significative. From what Ishmael had his name is here explained, namely, "because Jehovah hearkened to the affliction;" this was his mother's state. But what Ishmael represents is described in the verse following.

1947. *Because Jehovah hath hearkened to thine affliction.* That this signifies when it should submit itself, is evident from what was said above (n. 1937), that to humble and afflict one's self is to submit to the control of the internal man, which submission is there treated of, and it is shown that this is to compel one's self; also that in compelling one's self there is freedom, that is, what is spontaneous and voluntary, by which compelling one's self is distinguished from being compelled. It was also shown that without this free, spontaneous, or voluntary state, a man can never be reformed and receive what is heavenly as his own; and further that there is more of freedom in temptations than out of them, although the contrary appears to be the case; for the freedom is then the stronger according to the assaults from evils and falsities, and is strengthened by the Lord in order that what is heavenly may be given as man's own, and therefore, also, the Lord is more present in temptations. Still further it was shown that the Lord never compels any one; for he who is compelled to think truth and to do good is not reformed, but thinks falsity and wills evil all the more. All compulsion has this effect, as may also be evident from the records and examples of life; for from them we know these two things — that consciences do not suffer themselves to be compelled, and that we strive after the forbidden. Every one also desires to pass from non-freedom into freedom, for

this is of his life. Hence it is plain that anything which is 2
not from freedom, that is, is not spontaneous or voluntary, is not grateful to the Lord. For when one worships the Lord from what is not free, he worships from nothing that is his own. It is the external which moves, that is, which is moved, from being compelled; while the internal is null, or resists, or even speaks against it. While man is being regenerated he compels himself from the freedom with which he is gifted by the Lord; and he humbles and indeed afflicts his rational, that it may submit itself; and from this he receives the heavenly proprium, which is afterward gradually perfected by the Lord, and is made more and more free, so that it becomes affection for good and thence for truth, and has enjoyment, in which there is happiness like that of angels. This freedom is what the Lord thus speaks of in John: *The truth shall make* you free. . . . If the Son make you free, ye shall be* free indeed* (viii. 32, 36). What this freedom is, they who have 3
not conscience do not know at all; for they place freedom in doing as they please and in the license of thinking and speaking falsity, of willing and doing evil, and of not compelling and humbling, still less of afflicting such desires; when yet it is just the other way, as the Lord also teaches in the same gospel: *Every one that committeth sin is the bond-servant of sin* (viii. 34). This slavish freedom they receive from the infernal spirits who are with them and who infuse it, and when they are in the life of those spirits they are also in their loves and lusts; an impure and excrementitious enjoyment breathes upon them, and when they are being carried away by the torrent, as it were, they think themselves in freedom, but it is infernal freedom. The difference between this infernal freedom and heavenly freedom is, that the one is of death and drags them down to hell, but the other, or heavenly freedom, is of life and

* *Facit* and *estis*; but *faciet* and *eritis*, n. 9096.

4 uplifts them to heaven. That all true internal worship is not from compulsion, but from freedom, and that if worship is not from freedom it is not internal worship, is evident from the Word, as from the sacrifices that were free-will offerings or vows, or offerings of peace or thanksgiving; which were called gifts and offerings (concerning which see Num. xv. 3, etc.; Deut. xii. 6; xvi. 10, 11; xxiii. 23, 24). So in David: *With a free-will offering will I sacrifice unto Thee; I will confess to Thy name, O Jehovah, for it is good* (Ps. liv. 6). So from the contribution or collection which they should make for the Tabernacle, and for the garments of holiness, spoken of in Moses: *Speak unto the sons of Israel, and let them take for Me an offering; from every man whom his heart impels willingly, ye shall take My offering* (Exod. xxv. 2). And again: *Whosoever is willing in his heart shall bring it, the offering*
5 *of Jehovah* (Exod. xxxv. 5). But the humiliation of the rational man, or its affliction, from freedom, as was said, was also represented by the affliction of souls on days of solemnity, as mentioned in Moses: *It shall be a statute forever unto you; in the seventh month, on the tenth day of the month, ye shall afflict your souls* (Lev. xvi. 29). And again: *On the tenth day of the seventh month, that is the day of expiations; there shall be a holy convocation unto you, and ye shall afflict your souls. . . . Whatsoever soul it be that shall not have afflicted itself in that same day, shall be cut off from his people* (Lev. xxiii. 27, 29). Hence the unleavened bread, in which there was nothing fermented, is called the Bread of Affliction (Deut. xvi. 2, 3).
6 Affliction is thus spoken of in David: *Jehovah, who shall sojourn in Thy tent? Who shall dwell in the mountain of Thy holiness? He that walketh uprightly, and worketh justice. . . . He that sweareth to afflict himself, and changeth not* (Ps. xv. 1, 2, 4). That affliction is to subdue and subjugate the evils and falsities that rise up from the external man into the rational, may be evident from

what has been said. Thus it is not to plunge one's self into poverty and wretchedness, or to renounce the enjoyments of the body. Not by this is evil subdued and subjugated. Sometimes also another evil is excited by such a course; for merit is claimed for the renunciation; and besides, man's freedom suffers, in which alone, as in ground, the good and truth of faith can be inseminated. Concerning affliction as being temptation also, see above (n. 1846).

1948. Verse 12. *And he shall be a wild-ass man; his hand against all, and the hand of all against him; and he shall dwell against the faces of all his brethren.* "He shall be a wild-ass man" signifies rational truth, which is described; "his hand against all" signifies that it will contend against whatever is not true; "and the hand of all against him" signifies that falsities will fight on the other side; "and he shall dwell against the faces of all his brethren" signifies that there will be continual contentions in the things that are of faith; but that still it will be conqueror.

1949. *He shall be a wild-ass* [onager] *man.* That this signifies rational truth, which is thus described, is evident from the signification of a wild-ass, as rational truth. In the Word there is frequent mention of horses, horsemen, mules, and asses; and heretofore no one has known that they signify what is intellectual, rational, and of external knowledge. That they have such a signification will, by the Divine mercy of the Lord, be confirmed by many things in their proper places. Of the same class is the onager, for this is the mule of the wilderness, or wild-ass, and it signifies man's rational; not however the rational in its whole compass, but only rational truth. The rational consists of good and truth, that is, of what is of charity and what is of faith. It is rational truth that is signified by the wild-ass. This, then, is what is represented by Ishmael, and described in this verse. No one can believe that 2

rational truth separate from rational good is such, nor should I have known it, if I had not been instructed by living experience. Whether you say rational truth, or the man whose rational is of this kind, it is the same thing. The man whose rational is such that he is only in truth, although the truth of faith, and not at the same time in the good of charity, is altogether such in character. He is a morose man, will bear nothing, is against all others, looks upon every one as in falsity, is ready to rebuke, to chastise, and to punish; he has no pity, he does not draw close to others and study to bend their minds; for he looks at everything from truth, and at nothing from good. Hence it is that Ishmael was expelled; and afterward he dwelt in the wilderness, and his mother took him a wife out of the land of Egypt (Gen. xxi. 9–21); all of which things are representative of a man with such a rational.

3 Mention is made of wild-asses in the prophetical parts of the Word. As in Isaiah: *The palace shall be forsaken, the multitude of the city deserted; the hill and the watch-tower shall be for dens forever, a joy of wild-asses, a pasture of flocks* (xxxii. 14); where the devastation of intellectual things is treated of, which, when laid waste as to truth, are called "a joy of wild-asses"; and when as to good, "a pasture of flocks"; so that there is no rational. In Jeremiah: *The wild-asses stood upon the hills, they drew in the wind like whales, their eyes failed because there was no herbage* (xiv. 6); where it treats of drought, or of there being no good and truth. It is said of the wild-asses that they draw in the wind when empty things are seized instead of real things, which are truths; "their eyes failed"

4 means that it is not comprehended what truth is. In Hosea: *For they have gone up to Assyria, a wild-ass alone by himself; Ephraim hath sought loves with mercretricious hire* (viii. 9). Here Israel, or the spiritual church, is treated of; Ephraim stands for its intellectual; going up into Assyria, for reasoning about truth, as to whether it

is truth; the solitary wild-ass, for the rational thus destitute of truths. In the same: *For he shall be among his brethren as a wild-ass; an east wind shall come, the wind of Jehovah coming up from the wilderness; and his spring shall become dry, and his fountain shall be dried up; he shall spoil the treasure of all vessels of desire* (xiii. 15); where Ephraim is spoken of, by whom is signified the intellectual of the spiritual church, whose rational is the wild-ass; its dissipation is here treated of. In David: *Jehovah God shall send forth springs into rivers, they shall run among the mountains; they shall give drink to every beast of the fields; the wild-asses shall quench their thirst* (Ps. civ. 10, 11). Springs stand for knowledges, the beasts of the fields for goods, the wild-asses for the truths of reason.

1950. *His hand against all.* That this signifies that it will contend against whatever is not true, and that "the hand of all against him" signifies that falsities will fight on the other side, is evident from this, that by Ishmael, as was said, is signified rational truth separate from good; and when it is said concerning this truth, that its hand is against all and the hand of all against it, it is plain that such is the signification. It was pointed out above, that by Abram is represented the Lord's internal man, or what is the same, His Divine celestial and spiritual; by Isaac the Lord's interior man, or His Divine rational; by Jacob the Lord's outer man, or His Divine natural. Here it treats of the rational as it would be if it were not united to the internal, or the Divine celestial and spiritual. Because this rational had its nature from the life of affection for external knowledges, that is, from Hagar the Egyptian, Sarai's maid, and because this life was that of the external man, which had a hereditary nature from the mother of the Lord, that was to be resisted and expelled, therefore the rational is here described such as it would be if it were without rational good. But after the Lord humbled, or

afflicted and subjugated that hereditary nature by combats of temptations and by victories, and vivified His rational itself by Divine good, it then became Isaac, or is represented by Isaac; Ishmael, together with Hagar his mother,
2 being cast out of the house. All the genuine rational consists of good and truth, that is, of the celestial and the spiritual. Good, or the celestial, is its very soul or life; truth, or the spiritual, is what receives its life from this. The rational without life from celestial good, is as here described; that is, it fights against all, and all fight against it. Rational good never fights, however it is assailed; because it is mild and gentle, patient and yielding; for it is of love and mercy. Yet, though it does not fight, it conquers all, and still it never thinks of combat, nor glories over victory; and this because it is Divine, and of itself is safe. For no evil can attack good; it cannot even continue to exist in the sphere where good is. When it only comes near, evil withdraws and falls back of itself; for evil is infernal, good is heavenly. It is very similar with the celestial spiritual, that is, with truth from a celestial origin, or with truth which is from good; for this truth is truth formed from good, so that it may be called the form of
3 good. But truth separate from good, which is here represented by Ishmael and described in this verse, is altogether another thing, for it is like a wild-ass, and it fights against all, and all against it; indeed, it scarcely thinks of anything or breathes after anything but combats; its common delight or reigning affection is to conquer, and when it conquers it glories in the victory; on which account it is described as an onager, or mule of the wilderness, or wild-ass, which cannot be with others. Such life is the life of truth without good, yea, the life of faith without charity. When therefore a man is being regenerated, it is indeed done by the truth of faith, but still at the same time by the life of charity, which the Lord imparts according to the increase of the truth of faith.

1951. *He shall dwell against the faces of all his brethren.* That this signifies that there will be continual contentions in the things which are of faith, but that it will still be the conqueror, is evident from what has just been said; which is yet more fully described where it tells of the posterity of Ishmael, in these words: *They dwelt from Havilah unto Shur, that is at the faces of Egypt, as thou goest to Asshur, (his lot) fell at the faces of all his brethren* (Gen. xxv. 18). The internal sense of this is plain from the signification of Havilah, Shur, Egypt, and Assyria. Havilah signifies that which is of intelligence, as is plain from what has been shown (n. 115); Shur signifies truth proceeding from external knowledges (spoken of above, n. 1928); Egypt, all that is of external knowledge (n. 1164, 1165, 1186, 1462); and Assyria, what is of reason (n. 119, 1186); from the significations of which, connected in one idea, it is evident that by Ishmael is represented such a rational. Such truth is represented in the other life in various ways, and always as strong, powerful, and hard; so much so indeed that it cannot be resisted at all. When spirits merely think of such truth, something of terror comes over them, because it is its nature not to yield and thus not to recede; from which it may also be evident what is meant by dwelling against the faces of all his brethren. Any one may know that an arcanum lies hid in this description, but of what kind has hitherto been unknown.

1952. Verses 13, 14. *And she called the name of Jehovah That was speaking unto her, Thou art God That seeth me; for she said, Have I also here seen after Him That seeth me? Therefore she called the fountain, The fountain of the Living One That seeth me. Behold, it is between Kadesh and Bared.* "And she called the name of Jehovah That was speaking unto her" signifies the state of the Lord's interior man when it thought those things. "Thou art God That seeth me" signifies influx; "for she said,

Have I also here seen after Him That seeth me ?" signifies influx into the life of the outer man without the rational as a medium; "Therefore she called the fountain" signifies the state of truth therefrom. "The fountain of the Living One That seeth me" signifies truth thus clearly seen. "Behold, it is between Kadesh and Bared" signifies its quality.

1953. *And she called the name of Jehovah That was speaking unto her.* That this signifies the state of the Lord's interior man when it thought those things, is evident from what precedes and what follows, and also from the signification of a name, which is to know one's quality (explained before, n. 144, 145, 1754). This state is described as to its quality, or the state in which the Lord was when He thus thought about the rational. The rational could not think this, but the interior or higher man could (spoken of before, n. 1926). For the rational can by no means think about itself in regard to its quality, for no one can look into himself; but it must be something more internal or higher which thinks about it, for that can look into it. For example: the ear cannot have knowledge, and still less perception, of the speech which it takes in; but it is a more internal hearing. The ear only discerns articulate sounds or words; it is the more internal hearing that comprehends, and at last a more internal sight or intuition that perceives; from this through the hearing there is a perception of the meaning of what is spoken. The case is similar with the things of sight: the first ideas which are received from the objects of sight are material, as they are also called; but there is a sight that is still more internal, which looks into those objects and which thus has thought. So it is with man's rational. The rational can by no means look into itself, still less explore its quality; but there must be something more internal which does this. When a man, therefore, can do this, namely, perceive any falsity in his rational and any truth

which shines forth, and still more if he perceives any contending and overcoming, he may know that it is from the Lord's influx through the internal man that he perceives it. The Lord's interior man, spoken of above (n. 1926) and which is meant here, was that which was conjoined to His internal man, which was Jehovah, and thus far above that rational. From it, as in celestial light, He saw and perceived of what quality the rational would be if it were in truth alone and not in good.

1954. *Thou art God That seeth me.* That this signifies influx is evident from what has just been said. Intuition from the higher into the lower, or, what is the same, from the inner into the outer, is termed influx, for it takes place by influx; as with the inner sight in man, unless this continually flowed in into his outer sight, or that of the eye, this could not at all take in and discern any object; for it is the inner sight which, through the eye, takes in the things which the eye sees; it is not the eye, although it so appears. From these things it may also be evident how entirely the man is in the fallacies of the senses, who believes that the eye sees; when in fact it is the sight of his spirit, which is the inner sight, that sees through the eye. Spirits who were with me saw through my eyes things in 2
the world as well as I did (see n. 1880); yet some of them who were still in the fallacies of the senses, were of the opinion that they had seen through their own eyes; but they were shown that it was not so, for when my eyes were closed they saw nothing in this atmospheric world. And so with man, it is his spirit which sees, not his eye; but the spirit sees through the eye. The same may also be evident from dreams, in which a man sometimes sees as in the day. And so also it is with this inner sight, or that of the spirit; this does not see from itself, but from a still more internal sight, or that of man's rational. Nor, indeed, does this see of itself, but there is a still more internal sight, which is that of the internal man (mentioned n.

1940). But still it is not this; but it is the Lord through the internal man Who alone sees, because He alone lives; and He gives to man to see, and to have it appear to him as if he saw of himself. This is the case with influx.

1955. *For she said, Have I also here seen after Him That seeth me?* That this signifies influx into the life of the outer man without the rational as a medium, is evident from the signification of "seeing after Him that seeth." "To see after Him That seeth" is to see from the inner or higher; what is *within* or *above* in the internal sense is expressed by *after* in the sense of the letter, when it appears in that which is without or below. It is Hagar who speaks here; and by Hagar, as has been shown before, the life of external knowledges is signified which belongs to the outer man. Because the first rational sprung from that life, the Lord therefore saw from His inner man in the outer, and this without the rational as a medium, the cause of its being so done. That these things involve arcana, every one can see from this alone, that no one can know what it is to "see after Him That seeth me," unless from an internal sense; in which there are also such things as cannot be explained to the comprehension, except by ideas like those of angels, which do not fall into words, but only into the meaning of the words; and this apart from material ideas from which are the ideas of the meaning of the words. Concerning these things, which appear so obscure to man, the angels have ideas so clear and distinct, and enriched with so many representations, that a volume would be written if only a small part of them were described.

1956. *Therefore she called the fountain.* That this signifies the state of truth therefrom is evident from what has been said; also from the signification of a fountain, as truth (explained above, n. 1927). As this truth was not seen in the rational, but below the rational, the word in the original language that is here rendered "fountain" is

a different word from that which was rendered fountain above, and from the common word for fountain.

1957. *The fountain of the Living One That seeth me.* That this signifies the truth thus clearly seen, is also evident from what has been said already, namely, that the Lord clearly saw how it was with the truth of this rational, that it was not good. The Lord's interior man, from which He saw, is called "The Living One That seeth," because it was conjoined to the internal which was Jehovah, Who alone lives and alone sees (as shown just above, n. 1954).

1958. *Behold, it is between Kadesh and Bared.* That this signifies the quality — that is, that He saw of what quality this truth was, and thus what the quality of the rational was — is evident from the signification of Kadesh and Bared. That Kadesh signifies truth, and also contentions about truths, has been shown before (n. 1678); but Bared signifies what is below, and thus scientific truth, from which also the rational is. That names in the Word signify real things, may be seen above (n. 1876, 1888, 1889; also n. 1224, 1264).

1959. Verse 15. *And Hagar bare Abram a son; and Abram called the name of his son that Hagar bare, Ishmael.* "Hagar bare Abram a son" signifies the rational man born of that conjunction and conception; "and Abram called the name of his son that Hagar bare, Ishmael" signifies the quality of it.

1960. *Hagar bare Abram a son.* That this signifies the rational man born of that conception and conjunction, is evident from the representation and signification of Hagar, of Abram, and of a son. That Hagar signifies the life of the affection for external knowledges in the outer man, has been said above (n. 1895, 1896); also that Abram signifies the Lord's internal man (n. 1893, 1950); and that a son signifies truth, and thus the truth which was of this rational (n. 264, 489, 491, 533, 1147). Hence that Hagar bare a son to Abram, signifies the rational man

that was born of that conception and conjunction. Into this sense is the sense of the letter changed when it comes to the angels, or is with the angels.

1961. *And Abram called the name of his son that Hagar bare, Ishmael.* That this signifies its quality is evident from the signification of a name, which is to know one's quality (explained n. 144, 145, 1754); and also from the representation and signification of Ishmael, as being rational truth; which is described in verses 11 and 12 in these words: "Thou shalt call his name Ishmael; because Jehovah hath heard thine affliction. And he will be a wild-ass man; his hand against all, and the hand of all against him; and he shall dwell against the faces of all his brethren." For the meaning of this, see the explanation of the verses, where the quality of this rational is described.

1962. Verse 16. *And Abram was a son of eighty years and six years, when Hagar bare Ishmael to Abram.* "Abram was a son of eighty and six years" signifies the Lord's state as to the celestial good acquired by combats of temptations; "when Hagar bare Ishmael" signifies when the life of affection for external knowledges brought forth the rational.

1963. *Abram was a son of eighty years and six years.* That this signifies the Lord's state as to the celestial good acquired by combats of temptations, is evident from the signification of eighty, in which number is involved much the same as in forty; and that they signify temptations has been shown before (n. 730, 862); and from the signification of six, as combat, also explained before (n. 720, 737, 900); then also from the signification of ten, as remains (treated of, n. 576); which remains with the Lord were the acquisitions of celestial good by which He united the Human Essence to the Divine Essence (n. 1906, at the end). These three numbers enter into the composition of the number eighty and six, in which such things are involved, and which thus signifies the Lord's state as to the

celestial good acquired by combats of temptations; for all numbers in the Word signify real things, as shown before (n. 482, 487, 575, 647, 648, 755, 813). Because the numbers here are numbers of years, and indeed are mentioned historically respecting Abram, it appears as if they were not significative of such things. But there is nothing written in the Word which does not pass into a spiritual and a celestial sense when it comes to the angels; for angels are in no other than spiritual and celestial ideas. While the Word is read by a man, angels do not know or perceive what eighty and six are; nor do they care of what age Abram was when Hagar bare Ishmael to him; but from such a number, when read, the things involved in the numbers immediately come to them; and from the other things also, as they have been explained in the internal sense.

1964. *When Hagar bare Ishmael to Abram.* That this signifies when the life of affection for external knowledges brought forth the rational, is evident from the signification of Hagar, which is the life of affection for external knowledges; and from the signification of Ishmael, as being the rational first conceived, treated of above. As man's rational is treated of in this chapter, and its quality described when only truths constitute it, and when it is constituted of good, and of truths from the good, it is to be known that the rational can by no means be conceived and born, or formed, without knowledges external and internal. But the knowledges external and internal must have use for their end, and when they have use, they have life for their end; for all life is of uses, because it is of ends. Unless they are learned for the sake of a life of uses, they are of no moment, because of no use. From these alone, that 2
is, from knowledges external and internal, without a life of use, the rational becomes as it is described, resembling a wild-ass, morose, pugnacious, having the life parched and dried up, from a certain love of truth that is defiled with

the love of self. But when they have use for their end, they then receive life from the uses; yet life of such a quality as that of the uses is. They who acquire internal knowledges that they may be perfected in the faith of love — for true and real faith is love to the Lord and the neighbor — are in the use of all uses, and receive spiritual and celestial life from the Lord; and when they are in that life, they are in the faculty of perceiving all things of the Lord's kingdom. In this life are all angels; and because they are in this life they are in intelligence itself and wisdom itself.

1965. This then is the internal sense of the things in this chapter concerning Abram, Hagar, and Ishmael. But how copious that sense is, or what numberless things it contains, may be evident only from this, that, as all things whatsoever in the Word regard the Lord and treat of the Lord in the internal sense — for the life of the Word, because the Word itself, is from this — they also, in the internal sense, treat at the same time of His kingdom in the heavens and of His kingdom on the earth, that is, of the Church; so, too, they treat of every one in whom is the Lord's kingdom; and besides, in general, of all the celestial and the spiritual; for all these are from the Lord. Hence it is that by Abram is also represented the celestial Church, the celestial man, and the celestial itself, and so on. But to extend the explanation to all these would be spreading too widely.

CONCERNING VISIONS AND DREAMS; INCLUDING THOSE WHICH ARE PROPHETIC IN THE WORD.

1966. Few know the nature of visions, and what visions are genuine; and as I have now for some years been almost continually with those who are in the other life — as may be sufficiently evident from Part First * — and have

* See note to page 320.

there seen stupendous sights, I have in this way been informed by experience itself respecting visions and dreams; concerning which I am at liberty to relate what follows.

1967. Much has been said about the visions of certain persons who have declared that they have seen many things. And they did see them, but in fantasy. I have been instructed about them, and it was likewise shown how they take place. There are spirits who by fantasies induce appearances that seem to be real. For example, if anything is seen in shadow, or in moonlight, or even in daylight, if the object be in a dark place, those spirits keep the mind of the beholder fixedly and continually in the thought of some thing, be it an animal, a monster, a forest, or any other thing; and so long as the mind is held in this thought, the fantasy is increased, and it grows to such a degree that the person is persuaded, and sees just as if the things themselves were there; whereas they are nothing else than illusions. Such things befall those who indulge much in fantasies, and are in a morbid state of mind, and have thereby become credulous. These are the visionaries.

1968. Enthusiastic spirits are like these; but they have visions about things to be believed, of which they are persuaded and persuade others so strongly as to be ready to swear that falsity is truth, and that a fallacy is a reality. On this nature of the spirits, many things might be related from experience; but by the Divine mercy of the Lord, they will be treated of more specifically. They contracted this nature from persuasions and false principles, while they lived in the world.

1969. Evil spirits in the other life are scarce anything but lusts and fantasies. They have acquired to themselves no other life. Their fantasies are such that they have no perception at all that the reality is not so. The fantasies of men cannot be compared with theirs, for their state surpasses that of men even as to such things. Such fantasies are perpetual with the infernal, among whom one miserably torments another by fantasies.

1970. By genuine visions are meant the visions or sights of those things which have real existence in the other life, and are nothing but the real things which can be seen by the eyes of the spirit and not by the eyes of the body, and which appear to man when his inner sight is opened by the Lord; that is, the sight which his spirit has; into which he also comes when, separated from the body, he passes into the other life; for a man is a spirit clothed with a body. Such were the visions of the prophets. When this sight is opened, then those things which have actual existence with spirits, are seen in clearer day than the noonday of the world; not only the representatives, but also the spirits themselves, together with a perception who they are, also what they are, where they are, whence they come, whither they are going; also what affection, what persuasion, and indeed what faith they are of (n. 1388, 1394); all confirmed by living speech, just as by human speech, and this without any fallacy.

1971. The visions that exist before good spirits are representatives of the things which are in heaven; for what exists in heaven before the angels, when it passes down into the world of spirits, is turned into representatives, from which and in which it may be plainly seen what they signify. Such things are perpetual with good spirits, with a beauty and pleasantness that can hardly be expressed.

1972. As regards the visions, or rather the sights, which appear before the eyes of the spirit, not before the eyes of the body, they are more and more interior. Those which I have seen in the world of spirits, I have seen in clear light; but those in the heaven of angelic spirits more obscurely, and those in the heaven of angels more obscurely still; for the sight of my spirit has rarely been opened to me so far; but it has been given me to know what they were saying, by a certain perception, the nature of which cannot be described, and frequently through intermediate spirits; the things which are there have sometimes appeared

in the shade of the light of heaven, which is not like the shade of the light of the world; for it is light, waning and fading away from the inability to take it in, and this before the understanding and the sight alike.

1973. To relate all the kinds of visions would take too long, for there are very many. For illustration, however, I will describe two visions, from which their character may be evident; and also at the same time how spirits are affected by the things which they see, and how evil spirits are tormented when ability to see and hear as others do is taken away; for they cannot bear to have any such thing taken from them. Spirits have not the sense of taste, but in place of it they have a desire, or a kind of appetite, for knowing and learning. This is, as it were, their food by which they are nourished (see n. 1480). How they are distressed, therefore, when this food is taken away may be evident from the example that follows.

1974. After a troubled sleep, about the first watch, a very pleasant sight was presented. There were wreaths as of laurel, quite fresh, in most beautiful order, with motion as if alive; of such form and elegance of arrangement that description fails to express their beauty and harmony, and the affection of blissfulness that flowed forth from them. They were in a double series, at a little distance from each other, and running on together to a considerable length, and continually varying the state of their beauty. This was plainly seen by spirits, even by the evil. Afterwards another sight succeeded, still more beautiful, in which was heavenly happiness, but it was only dimly visible; there were infants in their heavenly sports, that affected the mind in a manner inexpressible. I afterwards 2
spoke with spirits concerning these sights, who confessed that they saw the first as much as I did, but the second only so dimly that they could not tell what it was. Hence there arose with them indignation, and afterwards gradually envy, because it was said that angels and children saw it. This

envy of theirs it was given me to perceive sensibly, so that nothing escaped me so far as concerned the instruction that was to be derived. The envy was such that it caused in them, not only the greatest annoyance, but also a feeling of anguish and interior pain; and this merely because they did not see the second sight also. They were led in consequence through varied feelings of envy even to heart-
3 felt pain. When they were in this state, I spoke with them about the envy, telling them that they might be content with having seen the first, and that they would have been able to see the second also if they had been good. In consequence of this, also, a feeling of indignation exasperated their envy, which increased further to such a degree that they could not afterwards bear the least recollection of the matter without being affected with pain. The states and changes of the envy, with its degrees, growths, and varied and mingled distresses of mind and heart, cannot be described. It was thus shown how much the wicked are tormented by envy alone, when they see the blessedness of the good from afar, and indeed when they only think of it.

1975. As regards dreams: — It is well known that the Lord revealed arcana of heaven through the prophets, not only by visions, but also by dreams, and that the dreams were as fully representative and significative as the visions, being almost of the same class; and that to others also, as well as the prophets, things to come were disclosed by dreams; as by the dreams of Joseph, and of those who were in prison with him, and by those of Pharaoh, of Nebuchadnezzar, and others. From which it may be evident that dreams of that kind flow in out of heaven equally with visions, but with the difference that dreams are given when the body is sleeping, and visions when it is not sleeping. How prophetic dreams, and such as are found in the Word, flow in and indeed come down out of heaven, has been shown me to the life; concerning which it is allowable to relate the following particulars, from experience.

1976. There are three kinds of dreams. The first kind come from the Lord mediately through heaven; such were the prophetic dreams, spoken of in the Word. The second come through angelic spirits, especially those who are in front, above, at the right, where are paradisal scenes; from thence the men of the Most Ancient Church had their dreams, which were instructive (see n. 1122). The third kind come through the spirits who are near when a man is sleeping, which are likewise significative. But fantastic dreams are from another source.

1977. That I might fully know how dreams flowed in, I was put to sleep, and I dreamed that a ship came laden with delicacies and savory food of every kind. The things in the ship were not seen, but were stowed away. Upon the ship stood two armed guards, besides a third who was its captain. The ship passed into a kind of arched dock. So I awoke and thought about the dream. The angelic spirits, who were above, in front, to the right, then addressed me, and told me that they introduced this dream; and that I might know with certainty that it was from them, I was put into a state as of sleep and at the same time of wakefulness; and they introduced in the same way various things which were pleasant and delightful, an unknown little animal, for example, which was dissipated in a semblance of blackish and shining rays, that darted with marvellous quickness into my left eye. They also presented men and also little children adorned in various ways, and other things besides, with inexpressible pleasantness; about which I also spoke with them. This was done, not once, but many times, and each time I was instructed by them with the living voice. The angelic spirits, who are at the 2
entrance to the paradisal scenes, are they who insinuate such dreams; and to them is also intrusted the duty of watching over certain men when they sleep, lest they should then be infested by evil spirits. They enter upon this duty with the greatest delight, so that there is rivalry

among them as to who shall attend, and they love to affect the man with the enjoyable and delightful things which they see in his affection and genius. They who have become angelic spirits are from those who, in the life of the body, delighted and loved to make the life of others enjoyable by every means and effort. When the hearing is opened so far, there is heard from them, as from a distance, a sweetly modulating sound, as it were of singing. They said that they do not know whence such things, and representatives so beautiful and pleasant, come to them in a moment; but it was said that it was from heaven. They belong to the province of the cerebellum; for the cerebellum, as I have been informed, is awake in the time of sleep, when the cerebrum sleeps. From this source the men of the Most Ancient Church had their dreams, with a perception of what they signified; from whom, in great part, were the representatives and significatives of the ancients, under which were set forth things deeply hidden.

1978. Besides, there are other spirits, who belong to the province of the left side of the chest, by whom they are often interrupted; as well as by others, for whom however they do not care.

1979. It has very often been granted after such dreams to speak with the spirits and angels who introduced them; they told what they introduced, and I told what I saw. To relate the experience of all these things would take too long.

1980. It is worthy of mention that when after waking I related what I had seen in a dream, and this in a long series, certain angelic spirits (not of those spoken of above) then said that what I related wholly coincided, and was the same, with the subjects which they had been talking about together, and that there was absolutely no difference; but still that they were not the things themselves of which they had spoken, but representatives of the same, into which their ideas were thus turned and

changed in the world of spirits; for the ideas of the angels are turned into representatives in the world of spirits; and so everything which they talked about together was thus represented in the dream. It was further said by them that the same discourse might be turned into other representatives, and indeed into similar and dissimilar ones, with unlimited variety. That they were turned into such as have been described, was in accordance with the state of the spirits around me, and thus according to my own state in which I then was. In a word, very many dissimilar dreams might come down and be presented from the same discourse, and thus from one origin; because, as has been said, the things which are in a man's memory and affection are recipient vessels, in which ideas are varied and received representatively according to the variations of their form and the changes of state.

1981. One more instance of a similar kind I am at liberty to relate. I dreamed a dream, but of the common sort, and when I was awake I told it all, from beginning to end. The angels said that it coincided throughout with what they had spoken of together; not that the things seen in the dream were the same, but very different, into which the thoughts of their conversation were turned; so, however, that they were representative and correspondent; and indeed even to the particulars, so that nothing was wanting. I then spoke with them about influx, how such things flow in and are varied. There was a person of whom I had the idea that he was in natural truth, which idea I had gathered from the acts of his life. There was a conversation among the angels about natural truth, and on this account that person was represented to me; and the things which he spoke with me and did in the dream, followed in order representatively and correspondently from their discourse with one another. But still there was nothing which was absolutely like or the same.

1982. Some souls recently from the world who desire to

see the glory of the Lord before they are such that they can be admitted, are put to sleep as to the outer senses and lower faculties, in a sweet kind of sleep, and then their interior senses and faculties are aroused into a high degree of wakefulness; and so they are admitted into the glory of heaven; but when wakefulness is restored to their outer senses and faculties, they return into their former state.

1983. Evil spirits most vehemently desire and burn to infest and attack man when he is sleeping, but man is then especially guarded by the Lord, for love does not sleep. The spirits who infest are miserably punished. I have heard their punishments oftener than I can tell; they consist in rendings (spoken of, n. 829, 957, 959), under the heel of the left foot, and this sometimes for hours together. Sirens, who are interior enchanters, are they who are especially insidious in the night-time, and try then to insinuate themselves into a man's inner thoughts and affections, but are as often driven away by the Lord by means of angels, and are at last deterred by the severest punishments. They have also spoken with others in the night-time, quite as if they spoke from me, with my speech as it were, so like that it could not be distinguished, pouring in filthy things and persuading falsities. I was once in the most peaceful sleep, in which I had nothing but sweet repose. When I awoke, some good spirits began to chide me for having infested them so atrociously, as they said, that they thought they were in hell — throwing the blame upon me. I answered them that I knew nothing whatever about the matter, but had been sleeping most quietly; so that by no possibility could I have been troublesome to them. Astonished at this, they at last had a perception that it had been done by the magic arts of sirens. The like was also shown afterwards, in order that I might know what the quality of the sirens is. They are chiefly of the female sex, who in the life of the body studied to allure male companions to themselves by interior artifices; in-

sinuating themselves by means of outward things, captivating the mind in every possible way, entering into each one's affections and enjoyments; but with an evil end, especially that of having absolute power. Hence they have such a nature in the other life that they seem able of themselves to do all things, gathering and inventing various arts, which they take up as easily as sponges do water, the clean and the filthy alike. So do they take in and put into act profane as well as holy things, with the end, as was said, of having absolute power. It has been granted me to see their interiors, how foul they are, defiled by adulteries and hatreds. It has also been granted me to perceive how powerful in its effects their sphere is. They reduce their interiors into a state of persuasion, that these may conspire with their exteriors towards such things as they intend. They thus compel and violently draw spirits to think as they do. They make no show of reasoning, but infuse a sort of simultaneous rush of reasoning inspired by evil affections, operating thus with application to the natural inclinations; and so a rushing into the minds of others, whom they prevail upon and either overwhelm or captivate by persuasion. They study nothing more than to destroy the conscience; and when this is destroyed they get possession of men's interiors, and even obsess them, although the man does not know this. At this day there are not external obsessions as formerly, but there are internal, by spirits of this class. They who have no conscience are thus obsessed. The interiors of their thoughts are insane in a way not unlike this; but these are concealed and veiled over by an external decorum and a pretended honesty, for the sake of their own honor, gain, and reputation. This may also be known to them, if they give attention to their thoughts.

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